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THE SPIRIT OF THE EAST



THE SPIRIT OF THE EAST

AN ANTHOLOGY OF THE SCRIPTURES
OF THE EAST

WITH AN EXPLANATORY INTRODUCTION

60944

THE SIRDAR
IKBAL ALI SHAH



THE OCTAGON PRESS LTD

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INTRODUCTION

THE religious systems of the East have always made a profound appeal to the Occident, not only because of the mysterious grandeur of the imagination and beauty inherent in them, but also by reason of the indwelling truth which so nobly inspires them. Their value to humanity is undoubted, and although they present many points of dissimilarity to Western faiths, they are at one with these in the deep spirit of piety and experience they emanate.

In a period of the world's history, when the kinship of all religious faith and dogma is becoming daily more apparent to mankind, the surpassing excellences of the beliefs of the Orient scarcely require to be stressed. Their value to European and American thought has long been realized by men and women of liberal outlook who from the pages of their sacred books have reaped treasures of thought and inspirations of sacred and lasting benefit.

But because of temporal and personal difficulties and barriers of distance it is not given to every European to become acquainted with the eternal and salient spiritual witness and wealth which lies at the heart of these inspired writings, and it is to supply this want that I have culled from their myriad pages what have appeared to me passages and excerpts especially bearing upon

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the time in which we live to-day : these jewels of pious and inspired insight and sacred experience which have alike proceeded from Moslem, Parsee, Hindu, Hebrew, and Confucian and other religious sentiments. I have endeavoured to select especially those which seemed to me not only of spiritual value but which are characteristic of the several faiths here represented, so that the virtue peculiar to and inherent in each of them may be realized and understood.

In the following introductory pages I have also thought fit to provide some brief description of the system and tenets of each of the faiths from whose writings I have made selections, so that those who are not acquainted with their theology and mythic background may glean at least some knowledge of the same, and so the better comprehend the collected passages which follow.

Islam is among the world's lofty religions, monotheistic and humanitarian. Its founder, Mahommed, revolting against the paganism of his people, preached the one and universal deity, revealing himself in the Koran as the way and guide through which communion with God could alone be made. The Koran is regarded as the word of God, and thus infallible for human conduct. The practical test of Islam is to be found, amongst other practices, in the performance of various obligations ; worship, accompanied by certain postures of the body five times daily and in a condition of purity, fasting from sunrise to sunset during the month of Ramadan ; pilgrimage, at least once in a lifetime, to Mecca, and payment of alms. There is also a long list of things, lawful and unlawful, as regards food and drink.

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Islamic theology recognizes four varieties of spiritual beings : God, angels, mankind, and the demons. The reward of Islam is Paradise, which the true Believer enters immediately after death. In short, Islam is in essence a simple statement of the belief in God, fortified by pious conduct and the sentiment of fellowship and equal brotherhood among all Moslems. Such were the tenets of its founder, and all subsequent criticisms, suggestions, or schismatic notions concerning it are not to be confused with the original revelation of it. It is, indeed, in a beautiful simplicity and utter subservience to God that its strength entirely rests.

The religion of the Parsees originated in the cult of the Persian Zoroaster. Modern scholars assign the period of his life to the latter half of the seventh and early sixth century B.C. The religion he taught was the national religion of the Persians from the time of the Achæmenidæ, who dethroned Cyaxares' son, 558 B.C., to about the middle of the seventh century A.D. It declined after Alexander's conquest under the Seleucidæ and the succeeding dynasty of the Arsacidæ, but was revived by the Sassanian rulers and flourished for the four centuries A.D. 226-651. Then followed the Mahomedan conquest, before which the faithful followers of Zarathustra fled to India, where they are now represented by their descendants, the Parsees of Bombay.

The religious belief taught by Zarathustra is based on the dual conception of a good principle, Ahura Mazda, and an evil principle, Anra Mainyu, and the leading idea of his teaching is the constant conflict between the two, which must continue until the end of the period ordained by Ahura

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Mazda for the duration of the world, when evil will be finally overcome; until then the god's power is to some degree limited, as evil still withstands him. Zarathustra's doctrine was essentially practical and ethical; it was not in abstract contemplation, or in separation from the world, that man was to look for spiritual deliverance, but in active charity, in deeds of usefulness, in kindness to animals, in everything that could help to make the world a well-ordered place to live in, in courage and all uprightness.

The two figures of Ahura Mazda and Anra Mainyu, the one with his attendant archangels and angels, and the other with his archdemons and demons, or Divs, compose the Zarathustrian celestial hierarchy as represented in the earlier sacred writings; in the later ones other figures are introduced into the pantheon. The sacred writings that have been preserved are of different periods; and outside the range of Zarathustra's moral system of religion there are traces in them of revivals of an older primitive nature worship.

The central feature of Zoroastrian ritual was the worship of fire, an old-established worship which had existed before Zoroaster's time. In the oldest period images were forbidden, and holy rites could be performed without temples, portable fire-altars being in use. Temples were, however, built in quite early times, and within these was the sanctuary from which all light was excluded, and where the sacred fire was kept alight, which could only be approached by the priest with covered hands and mouth. The Persians carried the fear of defilement to an extreme, and had even more elaborate regulations than most Easterns

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concerning methods of purification and avoidance of defilement, both as regards personal contamination or that of the sacred elements of earth, fire, and water. Even hair and nails could not be cut without special directions as to how to deal with the separated portions. But this perpetual and exhausting state of caution and protective effort against contact with defiling objects, and rigorous system of purification, had an ultimate concern with the great struggle going on between good and evil. Death, and everything that partook of death, or had any power of injury, were works of the arch-enemy.

It was owing to the fear of contaminating the three elements named above that the Persians neither buried nor cremated their dead, and looked upon it as a criminal act to throw a corpse into the water. The old mode of disposing of the dead was similar to that now practised by the Parsees of Bombay, who carry the body to one of the Towers of Silence.

As regards man himself, he was thought to be a reasonable being of free will, with conscience, soul, and a guardian spirit or prototype of himself who dwelt above, called a Fravashi—his own character, indeed, put into a spiritual body.

There is "a far-off divine event" awaiting, which will be heralded by signs and wonders. For 3,000 years previous to it there are alternate intervals of overpowering evil and conquering peace. At last the great dragon is let loose and the worst time comes, but Mazda sends a man to slay it. Then the saviour Saoshyant is born of a virgin. The dead arise, the sheep and goats are divided, and there is lamentation on the earth.

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The mountains dissolve and flood the earth with molten metal, a devouring agent of destruction to the wicked, but from which the good take no hurt. The spiritual powers have now to fight it out. Mazda and Sraosha overcome Ahriman and the dragon, and "then age, decay, and death are done away, and in their place are everlasting growth and life."

Judaism is a purely monotheistic form of religion, although it was developed from a polytheistic condition. In the course of generations its principal deity, Jahweh, became sole god of the Jewish people, creative and universal. The sacred writings of the Jews and their tenets are embraced in what is known as "The Pentateuch," or "Thorah," that is, the first five books of the Old Testament. The religion began to take its monotheistic form after the return from the captivity in Babylon, but during the Middle Ages, Hebrew rabbis in the universities of Spain and Germany were responsible for a mass of mystical and critical writings which gave a larger scope to Jewish religious thought and experience. As a whole the principles of the Hebrew faith are to be found in The Pentateuch or Thorah, while the more mystical material relating to it is incorporated in "The Qabalah" and "The Midrash."

Hinduism or Brahmanism is a modified form of Vedism, the ancient Aryan religion of the north of India, which arose about 1000 B.C. Its scriptures comprise four sacred and inspired books, the Rigveda, the Samaveda, the Yajurveda, and the Atharvaveda. Its chief god, Brahma, is a representation of the supreme soul, the universal

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divine essence and the source and goal of existence, self-created from his own thought.

Only a few hymns of the Vedas appear to deal with him as the one divine, self-existent, and omnipresent being, but in the later Puranic literature we find him described as an abstract supreme spirit. With Brahma, Hinduism reached its greatest heights of mystical and metaphysical thought. Such questions are asked in the *Vishnu Purana*, for example, as: How can a creative agency be attributed to Brahma, who, as an abstract spirit, is without qualities, illimitable, and free from imperfection? The answer is that the essential properties of existent things are objects of observation, of which no foreknowledge is attainable, and the innumerable phenomena are manifestations of Brahma, as inseparable parts of his essence as heat from fire.

The *Vishnu Purana* gives the following derivation of the word Brahma: It "is derived from the root *vriha* (to increase) because it is infinite (spirit), and because it is the cause by which the Vedas (and all things) are developed." Then follows this hymn to Brahma: "Glory to Brahma, who is addressed by that mystic word (*Om*), associated eternally with the triple universe (earth, sky, and heaven), and who is one with the four Vedas. Glory to Brahma, who alike in the destruction and renovation of the world is called the great and mysterious cause of the intellectual principle; who is without limit in time or space, and exempt from diminution and decay. . . . He is the invisible, imperishable Brahma; varying in form, invariable in substance; the chief principle, self-engendered; who is said to illumi-

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nate the caverns of the heart, who is indivisible, radiant, undecaying, multiform. To that supreme Brahma be for ever adoration."

Brahma had his mythological side as Brahma, apparently a development specially intended for his employment in myth. There he appears as the Creator of the world, born from a golden egg which floated on the waters at the beginning. He went through many avatars or bodily changes, and is thus the active manifestation of the First Cause, Brahma. He was connected with two other gods, Vishnu and Siva. Vishnu is the preserver, as Brahma is the creator, and he is closely associated with Indra, whom he assisted to combat the powers of evil. He it was who rendered the universe habitable for man, "made the atmosphere wide and stretched out the world." He is a sort of demiurge, patrolling the earth, and may have evolved from the idea that the sun was a great watchful eye ever looking down to inspect what was occurring in the world below, as do several other deities. Siva, a development of a Vedic storm-god, Rudra, was regarded as a destroyer or regenerator. He is a god of reproduction and restoration, but he has a dark side to his character, and has given rise to one of the most revolting cults of any religion. Durga is a goddess of war and destruction, and the wife of Siva. She is also known as Kali, and, like her husband, is placated by dreadful rites. Ganesa, the son of Siva, is an elephant-headed god of wisdom and of good luck. He is also a patron of learning and literature. He rather resembles the Egyptian, Thoth.

A host of lesser deities follow these, notably the

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Gandharvas, who in Vedic times constituted the bodyguard of Soma, but in Puranic days became heavenly minstrels, plying their art at the court of Indra. The Apsaras are the houris of Indra's court. Indian epics contain many notices of numerous demigods, and the planets are also deified.

It may be said that in later times the fervour of Hindu worship has concentrated itself round the two figures of Vishnu and Siva, who, from unimportant Vedic beginnings, have evolved into deities of the first importance. There is a certain rivalry between them, but they are also complementary, being the beneficent and evil aspects of the divine spirit. It would seem as if dualism and monotheism had almost met here to form a third condition of godhead.

The term "Shinto," which denotes the state religion of Japan, is derived from a Chinese word meaning "Way of the Gods." Shintoism is derived from the native polytheistic nature-and-ancestor-worship of the island. When Buddhism was introduced into Japan in the sixth century B.C. its spread rivalled that of Shinto, and led to religious faction, until at last the Buddhist priesthood identified their gods with those of the Shinto pantheon, developing the intermediate faith known as Ryobu-Shinto. But in the last century Shinto was once more officially separated from Buddhism and proclaimed as the sole religion of the state.

The gods of Shinto are numberless, and include chief gods of the heavenly bodies, of the elements, of localities, and so forth. The more primitive deities were nature gods, the foundation of the religion being animistic; a circumstantial account of their creation is given in an ancient work.

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From the chief of these is descended the imperial dynasty, the emperor himself being high priest as well as temporal ruler, and certain castes of priests, the priesthood being hereditary, also claim divine ancestry, or some particular connection with a god. Ancestor-worship appears to have grown more pronounced as time went on, and is now a prominent feature of Shintoism. Shinto temples are plain and unadorned, and without idols, ornamentation and representations of gods being Buddhist innovations. Mr. Aston ascribes the lack of images purely to the state of low artistic development among the Japanese before China had exerted its influence. Within the sanctuary of the Shinto temples is preserved the Shintai, or "God-body," the symbol or representative of the deity, or rather of the Mitama, the "August Soul" or spirit of the deity, serving as intermediary between the latter and his worshippers.

Shintoism is a household religion, and every Japanese family has its small shrines, or tablets inscribed with the names of certain deities, kept on a shelf in one room of the house, to which votive offerings are daily made. It is a cult rich in festivals—at blossoming-time and harvest, at the ingathering of the rice and the New Year, and in honour of local deities, who on these occasions are carried in procession; formerly several were dedicated to elemental gods in order to secure prosperity and to ward off evil. The greater festivals are accompanied by music and dancing. Besides the temple festivals, others are celebrated in the sacred hall of the imperial palace, where stands an altar to the sun-goddess, in which the

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Emperor himself takes part. Beginning with New Year's Day, when he prays especially for the peace and prosperity of the realm, they continue at intervals throughout the year, generally in honour of an imperial ancestor, or of the host of ancestors in general. These celebrations are observed as national holidays. Offerings, generally of articles of food and drink, which are prepared and received with great care that no defilement may be caused by the breath, are the chief feature of Shinto ritual.

Shintoism is a relic of spirit-worship, and appears to be an atrophied form of that phase of the evolution of religion in which the animistic spirit had as yet scarcely evolved into the god. As such it possesses affinities with Chinese aboriginal religions, and several African and South American forms. But never has such a comparatively simple type of religion been preserved so long or surrounded itself with such a semblance of the forms of the higher religions.

The religio-philosophic system taught by Buddha instructs mankind in that path which, leading through many other existences, brings the weary traveller at length to Nirvana, the place of absorption into the mighty original soul-source. Such a result can only be attained by rigid self-abnegation, contemplation, and neglect of worldly affairs. A vast mass of mythical matter has grown up around the name of Buddha, and, like Confucius, he has attracted to himself a complete pantheon of gods and lesser deities. In many parts of India and the East a Buddhism debased by the addition of this mythology exists, but the higher Buddhist castes resolutely shun contact with it.

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The system has lost hold somewhat in India, the place of its origin, and flourishes more strongly at the present day in Burma and Japan.

"The Enlightened," the last, the historic Buddha, one of many Buddhas who are believed to appear from time to time for the regeneration of the world, was born about 560 B.C. near the ancient town of Kapilavastu (a kindgom of Nepal, north of the present state of Oude), and, according to tradition, in the grove of a certain goddess, a tradition which is thought to be verified by the discovery of a pillar set up on the supposed spot by the Emperor Asoka. His family name was Gautama, and he was known as Prince Siddhartha in his youth, being the son of Saddhodana, chief of one of the Sakya tribes. His mother was Mahamaya, to whom the birth of her son was foretold in a dream, in which he appeared in the form of an elephant, hence the sacredness of this animal in the eyes of the Buddhist. Signs and wonders gave notice of the approaching advent of the Buddha, and he himself showed marks upon his person when born which indicated his high destiny. He was surrounded in his youth by the luxuries of a rich home, but he had been manifested for a holy purpose. Buddha is said to have made the great renunciation, and to have left home, wife, and child, when he was twenty-nine. For six years he led a life of austere privation, but finding that physical mortifications did not bring him the desired light, he gave himself up to meditation. From one long night vigil under a Bo-tree he emerged a perfect Buddha. He delayed awhile before starting on the active propaganda of his doctrine, sitting deep in contemplation

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under one or other tree, during which time he was miraculously fed. He began his preaching at Benares, and there gathered round him his first disciples. From that time until his death he devoted himself to his teaching. He was over eighty when he lay dying under the trees of the grove of Kusinagara, delivering last words of exhortation to his disciples. Miraculous signs accompanied his death as they had his birth, and it is reported that the fire of his funeral pile ignited of itself. In 5,000 years from the death of this Buddha the next one is expected to appear. This one is said to have been preceded by twenty-four others.

The Chinese systems of Confucianism and Taoism present what may be described as religio-philosophic orders of faith. Confucius, like Mahomed, was scandalized by the formless and superstitious character of the religion obtaining in his time (551-479 B.C.) and laid the foundations of a code which introduced not only a greater degree of order, but which was inspired by philosophical ideals. He recognized the existence of supernatural beings, but would not admit that he or any one else had any knowledge concerning them. He says that although they are everywhere, and disseminated throughout the cosmos, yet they are neither to be seen nor heard, but in some degree he appeared to regard himself as a heaven-sent prophet, as he looked to God to preserve the wisdom he inculcated into the Chinese mind to future generations. He even sacrificed to the spirits like other Chinamen. He was a pronounced fatalist. Yet with all these evidences of his belief in supernatural beings he would not dis-

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course concerning them, believing that human existence and its aspects were quite sufficient for the mental energies of man to be concerned with. Man's duty towards God was with him inferior to man's duty towards his fellows. For many centuries the personality of Confucius has been the central object of a worship which has little to do with his philosophy. It is, indeed, a good instance of how a great culture-hero may be transformed into a deity by the admiring generation which succeeds him. In 195 B.C. his worship was revived by the first emperor of the Han dynasty, who sacrificed to his spirit a pig, sheep, and ox. In A.D. 72 his seventy-two disciples were also deified, and in a short time the mass of the Chinese people came to regard Confucius as a god. Later, idols of Confucius were introduced into the temples.

The deities associated with the Confucian religion are innumerable. Beginning with the basic deities of heaven and earth, a long list of imperial ancestors who have achieved godhead follow. The sun, the moon, the ancestors of the illustrious sage, his disciples, and those connected with him in many ways, all swell the train of divine beings who cluster round him as a pantheon. The Tien-Shen are the Confucian deities of the visible sky, who display their powers in rain, wind, and thunder. The Ti-ki are animistic deities of mountain, river, and ocean; whilst T'ai-sui is the Confucian Jupiter or demiurgic orderer of the universe and of men. A multitude of animistic conceptions crowd upon the heels of these more exalted divine beings, and we conclude a very complete and embracing pantheon by mention of deified physicians, the god of fire, gods of the

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ancient walls of Peking, of the porcelain stones, of the treasury of the national and traditional canons—indeed, on descending to the lower strata of the Confucian faith, the student discovers a myriad lesser gods. Each mountain, stream, and grove has its own particular deity, and it would seem as if popular imagination has enriched the Confucian religion or embarrassed it by the addition of a myriad conceptions, the fruit of local or national superstition. The emperor was at the head of the Confucian religion, and, as it stands to-day, it may rightly be classified an ancestor-worship pure and simple. The memorabilia of Confucius are contained in the Confucian Analects and the Li-Chi, or "Record of Rites." The first-named work with the Ta Hsio, the Chung-Lung, or "Doctrine of the Mean" or equilibrium, and the works of Mencius, compose the Shu, or Four Books, the principal collection of Chinese classics.

But before Confucius flourished Lao Tzu, (c. 600 B.C.) another religionist of philosophical tendency, who gave to China the religious philosophy known as Taoism, from the word "Tao," signifying the omnipresent and omnipotent principle of existence. It is a doctrine of passivity or inaction, constant adaptability of self to environment, without effort, all advancement and progress being in the "line of least resistance." The impracticability of such a system is obvious, and it is little short of marvellous that it attained any prominence whatever. Taoism regards deity as a principle which exists as intrinsic, and operates spontaneously without self-manifestation. An exponent of the system has said: "The ultimate end is God. He is manifested in the laws of

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nature. He is the hidden spring. At the beginning of all things he was." Those disciples who followed Lao Tzu, however, regarded Tao as the First Cause, that in which everything was ultimately resolved. This power dwelt beyond the limits of the terrestrial universe, and if men desired union with it after death, and immortality, they must achieve freedom from the trammels of the flesh. Those spirits who had achieved such freedom circled round Tao, a point of flowing light, in the supreme glory of motion for ever and ever. Taoism, like Confucianism, however, evolved a species of degenerate mythology, which embraces not only men who are made into gods by means of apotheosis, but spirits who reside in various natural objects. Sea, river, and star-gods are found in the pantheon of Taoism, the Spirit of the Sea, the King of the Sea, and the God of Tides having temples erected to them by the seashore. The dragon in many forms is worshipped by Taoists. The Ruler of Thunder and the Mother of Lightning are two of their principal nature divinities. They have also a god of literature, Wen-tsch'ang, Tow-moo, a female divinity who dwells in the Great Bear, whilst another part of this constellation is worshipped under the name of Kwei-sing. Chang is another star-god of the Taoists. The entire mythology of the Tao religion has been very much sophisticated by Buddhistic influences. Buddha is represented by Teen-tsun, and Bodhisattwa by Tsou. Yuh-hwang-shang-te is saviour of the world and lord of creation. The San-tsing, or "Three Pure Ones," are the Taoist trinity. They are a three-fold manifestation of one historical person, representing the Buddha past,

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present, and to come. There are also three beings called the San-kwan, or "Three Rulers," who rule over heaven, earth, and water. In fact in the Taoist pantheon we have a well-marked mythological system, which like that of Confucianism was built up by superstition upon the ruins of a philosophical system.

So far as the passages included in this collection are concerned, as I have said before, I should like it to be quite clearly understood that those which form this book are by no means the only fine passages. These passages are merely representative; for it is not possible in regard to inspired books and writings to say that that which is included is better than what is left out. These excerpts, therefore, represent only a fraction of the outpourings of spiritual thought in Asia and the world. My hope is that their recitation may encourage the reader to wider study of the spiritual Lore of the East.

In conclusion, I make grateful acknowledgment to the following for inclusion of passages in this work: Mulla Firuz Bin Kaus, Dr. Jal Pavry (Columbia University Press), Mr. S. Robinson, Khan Sahib Khaja Khan, Mr. Syed Nawab Ali, Professor C. E. Wilson (Messrs. Probsthain and Co.), The Buddhist Society of Great Britain and Ireland, Moulana Mohamed Ali, Professor K. N. Ayyar, Sir Jogendra Singh, Dr. James Legge (The Chinese Book Company), Miss Isabella Mears (Theosophical Publishing House), Mr. Paul Isaac Hershon (Messrs. Nisbet and Co.), Mr. M. H. Harry (Tudor Publishing Company).

IKBAL ALI SHAH.

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EXTRACTS FROM THE BUDDHIST SCRIPTURES

THE DHAMMAPADA OR THE WAY OF RIGHTEOUSNESS

The Twin Verses

ALL that we are is the result of what we have thought ; it is founded on our thoughts, it is made up of our thoughts. If a man speaks or acts with an evil thought, suffering will follow him as the wheel follows the beast which draws the cart ; but if he speaks or acts with a pure thought, happiness will follow him as a shadow which he never leaves behind.

Hatred ceaseth not by hatred. Hatred ceaseth but by love. This is the everlasting law.

Some never realize that all of us must one day die ; others know it, and in them all strife is stilled.

As rain breaks into an ill-thatched house, so craving enters an unreflecting mind.

If a man talks much about the Teaching, but does not act in accordance with it, he is but a cowherd counting another's cattle. He is no disciple of the Blessed One.

But if a man can recite but little of the Teaching, yet puts its precepts into practice, ridding himself of craving, hatred, and delusion, and possessed of

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knowledge and serenity of mind, cleaving to nothing in this or any other world, he is a disciple of the Blessed One.

On Reflection or Vigilance

Reflection is the path of immortality, thoughtlessness the path of death. Those who are vigilant do not die; those who are thoughtless are as already dead.

Whoso is earnestly recollected, pure in conduct, mindful in every action, self-restrained, who lives according to the law, his fame will steadily increase.

When the wise man drives away vanity by reflection, having reached the tower of wisdom, free from sorrow, he regards the sorrow-laden world as one who from the summit of a hill looks down on those below.

The Mind, or Control of Thought

As a fletcher makes straight his arrow, so the wise man straightens his fickle and unsteady thoughts, which are difficult to guard and difficult to guide.

Hard to control, unstable is the mind ever in quest of delight. Good it is to subdue the mind. A mind subdued brings happiness.

Enemy does harm to enemy, those who hate do harm to one another. Worse is the evil wrought by a wrongly directed mind.

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Flowers

Heed not the failures or misdeeds of others, but look rather to your own omissions and misdeeds.

Like beautiful flowers that are brilliant of hue but yield no fragrance are the fine but fruitless words of him who does not act accordingly.

Far surpassing the fragrance of sandalwood or incense, of lotus or jasmine, is the fragrance of virtue.

As from a heap of refuse by the road springs up a beautiful sweet-scented lily, so the disciple of the All-Enlightened One shines forth among the masses of the world who sit in darkness.

The Fool

If on a journey you cannot find a companion better than yourself, or at least your equal, go your way alone. There is no companionship with a fool.

"Sons are mine, riches are mine." With such thoughts a fool is tormented. But he does not even own himself, much less sons and riches.

The fool who knows his foolishness is wise at least so far. But a fool who thinks himself wise is a fool indeed.

If a fool be associated with a wise man all his life he will perceive the truth as little as a spoon the savour of the soup. But if a man of intellect is associated with a wise man for one minute he will learn the truth as swiftly as the tongue the savour of the soup.

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Self

Let each man shape himself according as he teaches others. He who controls himself can control others. Hard it is to gain this self-control.

By oneself evil is done, by oneself one suffers. By oneself evil is left undone, by oneself one is purified. Purity and impurity are personal concerns. No one can purify another.

Pleasure

With the pleasant and unpleasant alike have nought to do. Not to see what is pleasant brings suffering, and to meet with the unpleasant is equally so.

From craving is born sorrow, from craving is born fear. For him who is entirely free from craving there is neither sorrow nor fear.

Impurity

Even as the smith refines silver, so, little by little, the wise man refines his own impurities.

There is no fire like lust, no ravening beast like anger. There is no snare like delusion, no rushing river like desire.

The fault of others is easy to perceive, one's own more difficult. We expose the faults of others as much as possible, but hide our own as the cheating gambler hides a losing throw.

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The Way

You yourself must make the effort. Buddhas do but point the way.

Impermanent are all component things. When the wise man understands this he grows weary of pain. This is the Path to Purity.

All is suffering. All forms are unreal. When the wise man understands this he is weary of pain. This the Path to Purity.

Control of speech, control of thought, control of action. Keep these roads of action clear and find the Way made known by the wise.

Cut down the love of self as one cuts the lotus in autumn. Give thyself to following the Path of Peace.

THE SUTTA OF THE FOUNDATION OF THE KINGDOM OF RIGHTEOUSNESS

Thus have I heard. The Blessed One was once staying at Benares, at the Hermitage called Migadaya. And there the Blessed One addressed the company of the five Bhikkhus (who had once been his disciples) and said: "There are two extremes, O Bhikkhus, which the man who has renounced the world ought not to follow, the habitual practice, on the one hand, of those things whose attraction depends upon the passions and senses, an unworthy and unprofitable way of seeking satisfaction, fit only for the worldly-minded, and the habitual practice, on the other

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hand, of self-mortification, which is painful and equally unworthy and unprofitable.

"There is a Middle Path, O Bhikkhus, avoiding these two extremes, a path discovered by the Tathagata, which opens the eyes and bestows understanding, which leads to peace of mind, to the higher wisdom, to full enlightenment, to Nirvana. What is the Middle Path, O Bhikkhus? Verily it is this noble Eightfold Path, that is to say: Right Views (or understanding); Right Motives (worthy of the intelligent, earnest man); Right Speech; Right Conduct; Right Livelihood; Right Effort (in self-training); Right Mindfulness or Recollection; and Right Meditation. This, O Bhikkhus, is the Middle Path which opens the eyes, bestows understanding, leads to peace of mind, to the higher wisdom, to full enlightenment, to Nirvana.

"Now this, O Bhikkhus, is the noble truth concerning suffering. Birth is attended with pain; decay is painful, disease is painful, death is painful. Union with the unpleasant is painful; separation from the pleasant is painful; and any craving that is unsatisfied, that too is painful. In brief, the five aggregates which spring from attachment are painful.

"This, then, O Bhikkhus, is the noble truth concerning suffering.

"Now this, O Bhikkhus, is the noble truth concerning the origin of suffering. Verily it is desire, causing the renewal of existence, accompanied by sensual delight, seeking satisfaction now here, now there; that is to say, the craving for the gratification of the passions, the craving

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for a future life, or craving for success in this life.

"Now this, O Bhikkhus, is the noble truth concerning the destruction of suffering. Verily, it is the destruction, in which no passion remains, of this very thirst or desire, the laying aside of, the getting rid of, the being free from the labouring no longer of this thirst.

"Now this, O Bhikkhus, is the noble truth concerning the way which leads to the end of suffering. Verily it is this noble Eightfold Path, that is to say: Right Views, Right Aspirations, Right Speech, Right Conduct, Right Livelihood, Right Effort, Right Mindfulness, and Right Contemplation.

"This, then, O Bhikkhus, is the noble truth concerning the destruction of sorrow."

THE POTTHAPADA SUTTA

Thus have I heard. The Exalted One was once staying at Savatthi, in Anathapindika's pleasure in the Jeta Wood. Now at that time Potthapada, the wandering mendicant, was dwelling at the Hall set up in Queen Mallika's Park for the discussion of systems of opinion, and there was with him a great following of mendicants.

Now the Exalted One proceeded in his robes with his bowl in his hand into Savatthi for alms. And he thought: "It is too early now to enter Savatthi for alms. Let me go to the Hall when Potthapada is." And he did so. And when he came to where Potthapada, the mendicant, was, the latter said to him:

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"May the Exalted One come near. We bid him welcome. Let him take a seat."

And the Exalted One sat down. And Pottapada, the mendicant, brought a low stool and sat down beside him. (Whereupon there ensued a conversation upon divers matters, leading to the question of the various degrees of consciousness.) Pottapada then asked :

"Is, then, Sir, the consciousness identical with a man's soul, or is consciousness one thing and the soul another ? "

"But what, then, Pottapada, do you really fall back on the soul ? "

"I take for granted, Sir, a material soul, having form, built up of the four elements, nourished by solid food."

"And if there be such a soul, Pottapada, your consciousness would be one thing and your soul another. For granting, Pottapada, a material soul, still some ideas, some states of consciousness, would arise to the man, and some would pass away. On this account you see how consciousness must be one thing and soul another ? "

"Then, Sir, I fall back on a soul made of mind, with all its major and minor parts complete, not deficient in any organ."

"And granting you had such a soul, Pottapada, the same argument would apply."

"Then, Sir, I fall back on a soul without form, made of consciousness."

"And granting, Pottapada, you had such a soul, *still* the same argument would apply" (for in each case the soul would be something permanent, whereas consciousness, as can be shown, is changing every moment).

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"But is it possible, Sir, for me to understand whether consciousness is the man's soul, or the one is different from the other?"

"Hard is it for you, Potthapada, holding as you do different views, setting different aims before yourself, trained in a different system of doctrine, to grasp this matter."

"Then, Sir, tell me at least this: Is the world eternal? Is this alone the truth and any other view mere folly?"

"That, Potthapada, is a view on which I have expressed no opinion." (Then, in the same terms, Potthapada asked each of the following questions:

"Is the world not eternal?"

"Is the world finite?"

"Is the world infinite?"

"Is the soul the same as the body?"

"Is the soul one thing and the body another?"

"Does one who has gained the truth live again after death?"

"Does he not live again after death?"

"Does he both live again and not live again after death?"

"Does he neither live again nor not live again after death?" And to each question the Exalted One made the same reply, saying:

"That, too, Potthapada, is a matter on which I have expressed no opinion.")

"But why has the Exalted One expressed no opinion on that?"

"This question is not calculated to profit, it is not concerned with the Dhamma, it does not redound even to the elements of right conduct, nor to detachment, nor to purification from lusts,

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nor to quietude, nor to tranquillization of heart, nor to real knowledge, nor to the insight of the higher stages of the Path, nor to Nirvana. Therefore it is that I express no opinion about it."

"Then what is it that the Exalted One has determined?"

"I have expounded, Potthapada, what is suffering; I have expounded what is the origin of suffering; I have expounded what is the cessation of suffering; I have expounded what is the method by which one may reach the cessation of suffering."

"And why has the Exalted One put forth a statement as to that?"

"Because that question, Potthapada, is calculated to profit, is concerned with the Dhamma, redounds to the beginnings of right conduct, to detachment, to purification from lusts, to quietude, to tranquillization of heart, to real knowledge, to the insight of the higher stages of the Path, and to Nirvana. Therefore is it, Potthapada, that I have made a statement as to these things."

"That is so, Exalted One," said Potthapada, satisfied, and the Exalted One rose from his seat and departed thence.

Now no sooner had he gone away than the mendicants bore down at Potthapada, jeering at him, saying: "Just so this Potthapada approves whatever the Samana Gotama says to him, with his 'That is so, Exalted One. That is so, O Happy One!' Now we, on the other hand, fail to see that the Samana Gotama has put forward any doctrine that is distinct with regard to any of the ten points raised." And they went through them all in detail. And Potthapada replied: "Neither

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do I see that he puts forward as certain any proposition with respect to these points, but he propounds a method in accordance with the nature of things, true and fit, based on the Norm, and certain by reason of the Norm." And Potthapada, the mendicant, told the Exalted One how the mendicants had jeered at him, and how he had replied.

"All those mendicants, Potthapada, are blind and see not. Some things I have laid down as certain; other things I have declared uncertain. The latter are those ten questions that you raise, and for the reasons given I hold them as matters of uncertainty. The former are the Four Truths I expounded, and for the reasons given I hold them matters of certainty."

(And when Potthapada, the mendicant, had received instruction on divers other matters, he ended the conversation by saying):

"Most excellent, Sir, are the words of thy mouth, most excellent! Just as if a man were to set up that which has been thrown down, or were to reveal that which has been hidden away, or were to point out the right road to him that has gone astray, or were to bring a light into the darkness, just so has the truth been made known by the Exalted One. And I, Sir, betake myself to the Exalted One as my guide, to his Doctrine and to his Order, May the Exalted One accept me as an adherent, as one who, from this day forth, as long as life endures, has taken him as his guide."

And his request was granted and he was received into the Order.

QUOTATIONS FROM THE FOUR BOOKS

CONFUCIAN ANALECTS, THE GREAT LEARNING, THE DOCTRINE OF THE MEAN, AND THE WORKS OF MENCIUS

MANG I asked what filial piety was. The Master said, "It is not being disobedient."

Soon after, as Fan Ch'ih was driving him, the Master told him, saying, "Mang-sun asked me what filial piety was, and I answered him,—'not being disobedient.'"

Fan Ch'ih said, "What did you mean?" The Master replied, "That parents, when alive, should be served according to propriety; that, when dead, they should be buried according to propriety; and that they should be sacrificed to according to propriety."

Mang Wu asked what filial piety was. The Master said, "Parents are anxious lest their children should be sick."

Tsze-yu asked what filial piety was. The Master said, "The filial piety of nowadays means the support of one's parents. But dogs and horses likewise are able to do something in the way of support;—without reverence, what is there to distinguish the one support given from the other?"

Tsze-hsia asked what filial piety was. The Master said, "The difficulty is with the counten-

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ance. If, when *their elders* have any *troublesome* affairs, the young take the toil of them, and if, when *the young* have wine and food, they set them before their elders, is this to be considered filial piety ? ”

The Master said, “ I have talked with Hui for a whole day, and he has not made any objection to *anything I said* ; —as if he were stupid. He has retired, and I have examined his conduct when away from me, and found him able to illustrate *my teachings*. Hui !—He is not stupid.”

The Master said, “ See what a man does.

“ Mark his motives.

“ Examine in what things he rests.

“ How can a man conceal his character ? How can a man conceal his character ? ”

The Master said, “ If a man keeps cherishing his old knowledge, so as continually to be acquiring new, he may be a teacher of others.”

The Master said, “ The accomplished scholar is not a utensil.”

Tsze-kung asked what constituted the superior man. The Master said, “ He acts before he speaks, and afterwards speaks according to his actions.”

The Master said, “ The superior man is catholic and not partisan. The mean man is a partisan and not catholic.”

The Master said, “ Learning without thought is labour lost ; thought without learning is perilous.”

The Master said, “ The study of strange doctrines is injurious indeed ! ”

The Master said, “ Yu, shall I teach you what knowledge is ? When you know a thing, to hold

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that you know it ; and when you do not know a thing, to allow that you do not know it ;—this is knowledge."

Tsze-chang was learning with a view to official emolument.

The Master said, " Hear much and put aside the points of which you stand in doubt, while you speak cautiously at the same time of the others :—then you will afford few occasions for blame. See much and put aside the things which seem perilous, while you are cautious at the same time in carrying the others into practice :—then you will have few occasions for repentance. When one gives few occasions for blame in his words, and few occasions for repentance in his conduct, he is in the way to get emolument."

The duke Ai asked, saying, " What should be done in order to secure the submission of the people ? " Confucius replied, " Advance the upright and set aside the crooked, then the people will submit. Advance the crooked and set aside the upright, then the people will not submit."

Chi K'ang asked how to cause the people to reverence *their ruler*, to be faithful to him, and to go on to nerve themselves to virtue. The Master said, " Let him preside over them with gravity ;—then they will reverence him. Let him be filial and kind to all ;—then they will be faithful to him. Let him advance the good and teach the incompetent ;—then they will eagerly seek to be virtuous."

Some one addressed Confucius saying, " Sir, why are you not engaged in the government ? "

The Master said, " What does the Shu-ching say of filial piety ?—' You are filial, you discharge

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your brotherly duties. These qualities are displayed in government.' This, then, also constitutes the exercise of government. Why must there be that—making one be in the government? "

The Master said, " I do not know how a man without truthfulness is to get on. How can a large carriage be made to go without the cross-bar for yoking the oxen to, or a small carriage without the arrangement for yoking the horses? "

Tsze-chang asked whether *the affairs of ten ages after* could be known.

Confucius said, " The Yin dynasty followed the regulations of the Hsia : wherein it took from or added to them may be known. The Chau dynasty has followed the regulations of the Yin : wherein it took from or added to them may be known. Some other may follow the Chau, but though it should be at the distance of a hundred ages, its affairs may be known."

The Master said, " For a man to sacrifice to a spirit which does not belong to him is flattery.

" To see what is right and not to do it is want of courage."

Confucius said of the head of the Chi family, who had eight rows of pantomimes in his area, " If he can bear to do this, what may he not bear to do? "

The three families used the Yung ode, while the vessels were being removed, *at the conclusion of the sacrifice*. The Master said, " ' Assisting are the princes ;—the son of heaven looks profound and grave ' ; —what application can these words have in the hall of the three families? "

The Master said, " If a man be without the virtues proper to humanity, what has he to do with

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the rites of propriety? If a man be without the virtues proper to humanity, what has he to do with music?"

Lin Fang asked what was the first thing to be attended to in ceremonies.

The Master said, "A great question indeed!"

"In *festive* ceremonies, it is better to be sparing than extravagant. In the ceremonies of mourning, it is better that there be deep sorrow than a minute attention to observances."

The Master said, "The rude tribes of the east and north have their princes, and are not like the States of our great land which are without them."

The chief of the Chi family was about to sacrifice to the T'ai mountain. The Master said to Zan Yu, "Can you not save him from this?" He answered, "I cannot." Confucius said, "Alas! will you say that the T'ai mountain is not so discerning as Lin Fang?"

The Master said, "The student of virtue has no contentions. If it be said he cannot avoid them, shall this be in archery? *But* he bows complaisantly to his competitors; thus he ascends the hall, descends, and exacts the forfeit of drinking. In his contention, he is still the Chun-tsze."

Tsze-Hsia asked, saying, "What is the meaning of the passage—'The pretty dimples of her artful smile! The well-defined black and white of her eye! The plain ground for the colours?'"

The Master said, "The business of laying on the colours follows (the preparation of) the plain ground."

"Ceremonies then are a subsequent thing?" The Master said, "It is Shang who can bring out

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my meaning. Now I can begin to talk about the odes with him."

The Master said, "I could describe the ceremonies of the Hsia dynasty, but Chi cannot sufficiently attest my words. I could describe the ceremonies of the Yin dynasty, but Sung cannot sufficiently attest my words. (*They cannot do so*) because of the insufficiency of their records and wise men. If those were sufficient, I could adduce them in support of my words."

The Master said, "At the great sacrifice, after the pouring out of the libation, I have no wish to look on."

Some one asked the meaning of the great sacrifice. The Master said, "I do not know. He who knew its meaning would find it as easy to govern the kingdom as to look on this;" pointing to his palm.

He sacrificed *to the dead*, as if they were present. He sacrificed to the spirits, as if the spirits were present.

The Master said, "I consider my not being present at the sacrifice, as if I did not sacrifice."

Wang-sun Chia asked, saying, "What is the meaning of the saying, 'It is better to pay court to the furnace than to the southwest corner?'"

The Master said, "Not so. He who offends against Heaven has none to whom he can pray."

The Master said, "Chau had the advantage of viewing the two past dynasties. How complete and elegant are its regulations! I follow Chau."

The Master, when he entered the grand temple, asked about everything. Some one said, "Who will say that the son of the man of Tsau knows the rules of propriety! He has entered the grand

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temple and asks about everything." The Master heard the remark, and said, "This is a rule of propriety."

The Master said, "In archery it is not *going through* the leather which is the principal thing ;— because people's strength is not equal. This was the old way."

Tsze-kung wished to do away with the offering of a sheep connected with the inauguration of the first day of each month.

The Master said, "Tsze, you love the sheep ; I love the ceremony."

The Master said, "The full observance of the rules of propriety in serving one's prince is accounted by people to be flattery."

The duke Ting asked how a prince should employ his ministers, and how ministers should serve their prince. Confucius replied, "A prince should employ his minister according to the rules of propriety ; ministers should serve their prince with faithfulness."

The Master said, "The Kwan Tsu is expressive of enjoyment without being licentious, and of grief without being hurtfully excessive."

The duke Ai asked Tsai Wo about the altars of the spirits of the land. Tsai Wo replied, "The Hsia sovereign planted the pine tree about them ; the men of the Yin planted the cypress ; and the men of the Chau planted the chestnut tree, meaning thereby to cause the people to be in awe."

When the Master heard it, he said, "Things that are done, it is needless to speak about ; things that have had their course, it is needless to remonstrate about ; things that are past, it is needless to blame."

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The Master said, " Small indeed was the capacity of Kwan Chung ! "

Some one said, " Was Kwan Chung parsimonious ? " " Kwan," was the reply, " had the *San Kwei*, and his officers performed no double duties ; how can he be considered parsimonious ? "

" Then, did Kwan Chung know the rules of propriety ? " The Master said, " The princes of States have a screen intercepting the view at their gates. Kwan had likewise a screen at his gate. The princes of States on any friendly meeting between two of them had a stand on which to place their inverted cups. Kwan had also such a stand. If Kwan knew the rules of propriety, who does not know them ? "

The Master instructing the Grand music master of Lu said, " How to play music may be known. At the commencement of the piece, all the parts should sound together. As it proceeds, they should be in harmony *while* severally distinct and flowing without break, and thus on to the conclusion. "

The border warden that I requested to be introduced to the Master, saying, " When men of superior virtue have come to this, I have never been denied the privilege of seeing them. " The followers of the *sage* introduced him, and when he came out from the interview, he said, " My friends, why are you distressed by your master's loss of office ? The kingdom has long been without the principles of *truth and right* ; Heaven is going to use your master as a bell with its wooden tongue. "

The Master said of the Shao that it was perfectly beautiful and also perfectly good. He said

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of the Wu that it was perfectly beautiful but not perfectly good.

The Master said, "High station filled without indulgent generosity; ceremonies performed without reverence; mourning conducted without sorrow;—wherewith should I contemplate such ways?"

The Master said, "It is virtuous manners which constitute the excellence of a neighbourhood. If a man in selecting a residence do not fix on one where such prevail, how can he be wise?"

The Master said, "Those who are without virtue cannot abide long either in a condition of poverty and hardship, or in a condition of enjoyment. The virtuous rest in virtue; the wise desire virtue."

The Master said, "It is only the (*truly*) virtuous man who can love, or who can hate, others."

The Master said, "If the will be set on virtue, there will be no practice of wickedness."

The Master said, "Riches and honours are what men desire. If it cannot be obtained in the proper way, they should not be held. Poverty and meanness are what men dislike. If it cannot be obtained in the proper way, they should not be avoided.

"If a superior man abandon virtue, how can he fulfill the requirements of that name?"

"The superior man does not, even for the space of a single meal, act contrary to virtue. In moments of haste, he cleaves to it. In seasons of danger, he cleaves to it."

The Master said, "I have not seen a person who loved virtue, or one who hated what was not

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virtuous. He who loved virtue, would esteem nothing above it. He who hated what is not virtuous, would practise virtue in such a way that he would not allow anything that is not virtuous to approach his person.

"Is any one able for one day to apply his strength to virtue? I have not seen the case in which his strength would be insufficient.

"Should there possibly be any such case, I have not seen it."

The Master said, "The faults of men are characteristic of the class to which they belong. By observing a man's faults, it may be known that he is virtuous."

The Master said, "If a man in the morning hear the right way, he may die in the evening without regret."

The Master said, "A scholar, whose mind is set on truth, and who is ashamed of bad clothes and bad food, is not fit to be discoursed with."

The Master said, "The superior man, in the world, does not set his mind either for anything, or against anything; what is right he will follow."

The Master said, "The superior man thinks of virtue; the small man thinks of comfort. The superior man thinks of the sanctions of law; the small man thinks of favours *which he may receive*."

The Master said, "He who acts with a constant view to his own advantage will be much murmured against."

The Master said, "Is a *prince* able to govern his kingdom with the complaisance proper to the rules of propriety, what difficulty will he have? If he cannot govern it with that complaisance, what has he to do with the rules of propriety?"

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The Master said, "*A man should say*, I am not concerned that I have no place, I am concerned how I may fit myself for one. I am not concerned that I am not known, I seek to be worthy to be known."

The Master said, "Shan, my doctrine is that of an all-pervading unity." The disciple Tsang replied, "Yes."

The Master went out, and the *other* disciples asked, saying, "What do his words mean?" Tsang said, "The doctrine of our Master is to be true to the principles of our nature and the benevolent exercises of them to others,—this and nothing more."

The Master said, "The mind of the superior man is conversant with righteousness; the mind of the mean man is conversant with gain."

The Master said, "When we see men of worth, we should think of equalling them; when we see men of a contrary character, we should turn inwards and examine ourselves."

The Master said, "In serving his parents, a son may remonstrate with them, but gently; when he sees that they do not incline to follow *his advice*, he shows an increased degree of reverence, but does not abandon his purpose; and should they punish him, he does not allow himself to murmur."

The Master said, "While his parents are alive, *the son* may not go abroad to a distance. If he does go abroad, he must have a fixed place to which he goes."

The Master said, "If the son for three years does not alter from the way of his father, he may be called filial."

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The Master said, "The years of parents may by no means not be kept in the memory, as an occasion at once for joy and fear."

The Master said, "The reason why the ancients did not readily give utterance to their words was that they feared lest their actions should not come up to them."

The Master said, "The cautious seldom err."

The Master said, "The superior man wishes to be slow in his speech and earnest in his conduct."

The Master said, "Virtue is not left to stand alone. *He who practises it* will have neighbours."

Tsze-yu said, "In serving a prince, frequent remonstrances lead to disgrace. Between friends, frequent reproofs make the friendship distant."

The Master said of Kung-ye Ch'ang that he might be wived; although he was put in bonds, he had not been guilty of any crime. *Accordingly*, he gave him his own daughter to wife.

Of Nan Yung he said that if the country were well governed he would not be out of office, and if it were ill governed, he would escape punishment and disgrace. He gave him the daughter of his own elder brother to wife.

The Master said of Tsze-chien, "Of superior virtue indeed is such a man! If there were not virtuous men in Lu, how could this man have acquired this character?"

Tsze-kung asked, "What do you say of me, Ts'ze?" The Master said, "You are a utensil." "What utensil?" "A gemmed sacrificial utensil."

Some one said, "Yung is truly virtuous, but he is not ready with his tongue."

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The Master said, "What is the good of being ready with the tongue? They who encounter men with smartness of speech for the most part procure themselves hatred. I know not whether he be truly virtuous, but why should he show readiness of the tongue?"

QUOTATIONS FROM "TAO TEH KING"

BY
LAO Tzu

III

Exalt not men,
 so that the people may not fight.
Prize not rare objects,
 so that the people may not steal.
Look not on desirable things,
 so that the people's heart be not troubled.

That is why the self-controlled man governs
 by stilling the emotions,
 by quieting thought,
 by mastering the will,
 by increasing strength.

He always teaches the people
 to know the Inner Life,
 to desire the Inner Life.

He teaches the Masters of knowledge
 to cease from activity,
 to act through activity of the Inner Life ;
 then Inner Life will govern all.

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X

Bring soul and spirit into unity,
they will become welded in the Inner Life.
Conquer vital force until it yields to you,
you will become as a new-born child.
Purify the channels of deep perception,
you will dwell safely in the Inner Life.
Govern a kingdom by loving the people,
they will learn to act from the Inner Life.
Open and shut the doors of heaven,
you will have repose of mind in active life.
Let your purity shine forth in all directions,
men will see that you have the Inner Life.

Give it birth, nourish it.
Give it birth, but do not seek to possess.
Act but do not appropriate.
Endure but do not rule.
This is called profound Teh.

XII

The five colours blind the eyes of man.
The five musical notes deafen the ears of man.
The five flavours dull the taste of man.
Violent running and hunting disturb the emotions
of man.
Greed for rare objects is hurtful to the actions of
man.
That is why the self-controlled man occupies
himself with the unseen,
he does not occupy himself with the things
visible,
he puts away the latter and seeks the former.

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XXII

That which is incomplete becomes complete.

The crooked becomes straight,
The empty becomes full,
The worn-out becomes new.

He who obtains has little,
He who scatters has much.

That is why the self-controlled man holds to
Unity and brings it into manifestation for
men.

He looks not at self, therefore he sees clearly ;
He asserts not himself, therefore he shines ;
He boasts not of self, therefore he has merit ;
He glorifies not himself, therefore he endures.

The Master indeed does not strive,
yet no one in the world can strive against him.

The words of the Ancients were not empty words :
" That which is incomplete becomes complete."

Acquit completeness by returning it.

L

We come into Life, we enter Death.

Three out of ten men follow the way of Life.
Three out of ten men follow the way of Death.
Also there are three out of ten who live as men
and yet they move on to the place of Death.

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What a Master is he, therefore,
 who takes hold of Life, of real Life !
He lives, his ears open to goodness,
 listening to hidden things.

In travelling, he fears not the rhinoceros nor
 tiger.

In entering the war-chariot, he dreads not the
 weapon of the soldier.

Can a rhinoceros with his horn strike the Inner
 Life ?

Can a tiger with his claw tear the Inner Life ?

Can a soldier with his weapon pierce the valley of
 Inner Life ?

What a Master is he, therefore,
 who into the place of Death
 can bring his Inner Life !

LXVI

The Rivers and the Seas (because they seek a lowly
 place)

 are Lords of a hundred valleys.

Let your love flow, seek a lowly place,
 you will be Lord of a hundred valleys.

That is why
 if the self-controlled man desires to exalt the
 people,
 in his speech he must take a lowly place ;
 if he desires to put the people first,
 he must put himself after them.

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Thus, though he dwells above them,
the people are not burdened by him.
Though he is placed before them,
the people are not obstructed by him,

Therefore men serve him gladly,
they do not tire in serving him.
Because he does not strive,
no one in the world can strive against him.

QUOTATIONS FROM THIRTY MINOR UPANISHADS

Adhyāya III

"I AM 'I' (the Self). I am also another (the not-Self). I am Brahman. I am the Source (of all things). I am also the Guru of all worlds. I am of all the worlds. I am He. I am Myself alone. I am Siḍḍha. I am the Pure. I am the Supreme. I am. I am always He. I am the Eternal. I am stainless. I am Vijñāna. I am the Excellent. I am Soma. I am the All. I am without honour or dishonour. I am without Guṇas (qualities). I am S'iva (the auspicious). I am neither dual or non-dual. I am without the dualities (of heat or cold, etc.). I am He. I am neither existence nor non-existence. I am without language. I am the Shining. I am the Glory of void and non-void. I am the good and the bad. I am Happiness. I am without grief. I am Chaitanya. I am equal (in all). I am the like and the non-like. I am the eternal, the pure, and the ever felicitous. I am without all and without not all. I am Sāttwika. I am always existing. I am without the number one. I am without the number two. I am without the difference of Saṭ and Asaṭ. I am without Saṅkalpa. I am without the difference of manyness. I am the form of immeasurable Bliss. I am one that exists not. I am the

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one that is not another. I am without body, etc. I am with asylum. I am without asylum. I am without support. I am without bondage or emancipation. I am the pure Brahman. I am He. I am without Chitṭa, etc, I am the supreme and the Supreme of the supreme. I am ever of the form of deliberation and yet am without deliberation. I am He. I am of the nature of the Akāra and Ukāra as also of Makāra. I am the earliest. The contemplator and contemplation I am without. I am One that cannot be contemplated upon. I am He. I have full form in all. I have the characteristics of Sachchidānanda. I am of the form of places of pilgrimages. I am the higher Self and S'iva. I am neither the thing defined nor non-defined. I am the non-absorbed Essence. I am not the measurer, the measure or the measured. I am S'iva. I am not the universe. I am the Seer of all. I am without the eyes, etc. I am the full grown. I am the Wise. I am the Quiescent. I am the Destroyer. I am without any sensual organs. I am the doer of all actions. I am One that is content with all Vedāntas (either books or Ātmic Wisdom). I am the easily attainable. I have the name of one that is pleased as well as one that is not. I am the fruits of all silence. I am always of the form of Chinmātra (Absolute Consciousness). I am always Saṭ (Be-ness) and Chiṭ (Consciousness). I am one that has not anything in the least. I am without the heart-Granthi (knot). I am the Being in the middle of the lotus. I am without the six changes. I am without the six sheaths and without the six enemies. I am the within. I am without place and time. I am of the form of happiness having

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the quarters as My garment. I am the emancipated One, without bondage. I am without the 'no.' I am of the form of the partless. I am partless. I have Chitṭa, though released from the universe. I am without the universe. I am of the form of all light. I am the Light (Jyotiṣ) in Chinmātra (Absolute Consciousness). I am free from the three periods (of time past, present, and future). I am without desires. I am without body. I am One that has no body. I am Gunaless. I am alone. I am without emancipation. I am the emancipated One. I am ever without emancipation. I am without truth or untruth. I am always one that is not different from Sat (Be-ness). I have no place to travel. I have no going, etc. I am always of the same form. I am the Quiescent. I am Puruṣoṭtama (the Lord of Souls). There is no doubt that he who has realized himself thus, is Myself. Whoever hears (this) once becomes himself Brahman, yea, he becomes himself Brahman. Thus is the Upanishad."

Ātmabodha-Upanishad of Rigveda

Om. Prostrations to Nārāyaṇa wearing conch, discus, and mace, by whom the Yogī is released from the bondage of the cycle of rebirth through the utterance of Him who is of the form of Praṇava, the Om, composed of the three letters A, U and M, who is the uniform bliss and who is the Brahmapuruṣa (all-prevading Puruṣa). Om. Therefore the reciter of the Mantra "Om-namo-Nārāyaṇāya" reaches the Vaikuṇṭha world. It is

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the heart-Kamala (lotus), viz., the city of Brahman. It is effulgent like lightning, shining like a lamp. It is Brahmanya (the presider over the city of Brahman) that is the son of Devaki. It is Brahmanya that is Maḍhusūdana (the killer of Maḍhu). It is Brahmanya that is Puṇḍarikāksha (lotus-eyed). It is Brahmanya, Viṣṇu that is Achyuta (the indestructible). He who meditates upon that sole Nārāyaṇa who is latent in all beings, who is the causal Puruṣa, who is causeless, who is Parabrahman, the Om, who is without pains and delusion and who is all-pervading—that person is never subject to pains. From the dual, he becomes the fearless non-dual. Whoever sees this (world) as manifold (with the differences of I, you, he, etc), passes from death to death. In the centre of the heart-lotus is Brahman, which is the All, which has Prājñā as Its eyes and which is established in Prajñāna alone. To creatures, Prajñāna is the eye and Prājñā is the seat. It is Prajñāna alone that is Brahman. A person who meditates (thus), leaves this world through Prajñāna, the Ātmā, and ascending attains all his desires in the Supreme Swarga deathless. Oh ! I pray Thee, place me in that nectar-everflowing unfailing world where Jyotiṣ (the light) always shines and where one is revered. (There is no doubt) he attains nectar also. Om-namaḥ.

I am without Māyā. I am without compare. I am solely the thing that is of the nature of wisdom. I am without Ahankāra (I-am-ness). I am without the difference of the universe, Jīva and Is'wara. I am the Supreme that is not different from Praṭyagātmā (individual Ātmā). I am with ordinances and prohibitions destroyed

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without remainder. I am with Ās'ramas (observances of life) well given up. I am of the nature of the vast and all-full wisdom. I am one that is witness and without desire. I reside in My glory alone. I am without motion. I am without old age—without destruction—without the differences of My party or another. I have wisdom as chief essence. I am the mere ocean of bliss called salvation. I am the subtle. I am without change. I am Ātmā merely, without the illusion of qualities. I am the Seat devoid of the three Guṇas. I am the cause of the many worlds in (My) stomach. I am the Kūṭastha-Chaitanya (supreme Cosmic-mind). I am of the form of the Jyotiṣ (light) free from motion. I am not one that can be known by inference. I alone am full. I am of the form of the stainless salvation. I am without limbs or birth. I am the essence which is Saṭ itself. I am of the nature of the true wisdom without limit. I am the state of excellent happiness. I am One that cannot be differentiated. I am the all-prevading and without stain. I am the limitless and endless Saṭtwa alone. I am fit to be known through Vedānta. I am the one fit to be worshipped. I am the heart of all the worlds. I am replete with Supreme Bliss. I am of the nature of happiness, which is Supreme Bliss. I am pure, secondless, and eternal. I am devoid of beginning. I am free from the three bodies (gross, subtle, and causal). I am of the nature of wisdom. I am the emancipated One. I have a wondrous form. I am free from impurity. I am the One latent (in all). I am the equal Ātmā of eternal Vijñāna. I am the refined Supreme Truth. I am of the nature of Wisdom-Bliss alone.

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Though I cognize as the secondless Ātmā by means of discriminative wisdom and reason, yet is found the relation between bondage and salvation. Though to Me the universe is gone, yet it shines as true always. Like the truth in the (illusory conception of a) snake, etc., in the rope, so the truth of Brahman alone is, and is the substratum on which this universe is playing. Therefore the universe is not. Just as sugar is found permeating all the sugar-juice (from which the sugar is extracted), so I am full in the three worlds in the form of the non-dual Brahman. Like the bubbles, waves, etc., in the ocean, so all beings, from Brahmā down to worm, are fashioned in Me ; just as the ocean does not long after the motion of the waves, so to Me, there is no longing after sensual happiness, being Myself of the form of (spiritual) Bliss. Just as in a wealthy person the desire for poverty does not arise, so in Me who am immersed in Brāhmic Bliss, the desire for sensual happiness cannot arise. An intelligent person who sees both nectar and poison rejects poison ; so having cognized Ātmā, I reject those that are not-Ātmā. The sun that illuminates the pot (both within and without) is not destroyed with the destruction of the pot ; so the Sākshi (witness) that illuminates the body is not destroyed with the destruction of the body. To Me there is no bondage ; there is no salvation ; there are no books, there is no Guru ; for these shine through Māyā, and I have crossed them and am secondless. Let Prāṇas (vital airs) according to their laws be fluctuating. Let Manas (mind) be blown about by desire. How can pains affect Me who am by nature full of Bliss ? I have truly known Ātmā.

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My Ajñāna has fled away. The egoism of actorship has left Me. There is nothing I should yet do. Brāhman's duties, family, goṭra (clan), name, beauty, and class—all these belong to the gross body and not to Me who am without any mark (of body). Inertness, love, and joy—these attributes appertain to the casual body and not to Me, who am eternal and of changeless nature. Just as an owl sees darkness only in the sun, so a fool sees only darkness in the self-shining Supreme Bliss. Should the clouds screen the eyesight, a fool thinks there is no sun ; so an embodied person full of Ajñāna thinks there is no Brahman. Just as nectar which is other than poison does not commingle with it, so I, who am different from inert matter, do not mix with its stains. As the light of a lamp, however small, dispels immense darkness, so wisdom, however slight, makes Ajñāna, however immense, to perish. Just as (the delusion) of the serpent does not exist in the rope in all the three periods of time (past, present, and future) so the universe from Ahaṅkāra (down) to body does not exist in Me who am the non-dual One. Being of the nature of Consciousness alone, there is not inertness in Me. Being of the nature of Truth, there is not non-truth to Me. Being of the nature of Bliss, there is not sorrow in Me. It is through Ajñāna that the universe shines as truth.

Whoever recites this Aṭmabodha-Upaniṣad for a Muhūrta (48 minutes) is not born again—yea, is not born again.

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Upadeśa IV

“ One who after giving up the world, the Vedas, the objects, and the organs is in Ātmā alone, attains the supreme abode. A good ascetic should not make known his caste, name, goṭra (clan), etc., his place and time, the Vedas, etc. studied by him, his family, age, history, observance, and conduct. He should neither converse with women nor remember the women he had seen. He should give up all stories connected with women. He should not even see the figure of a woman in a picture. The mind of an ascetic who through delusion adopts the above four things connected with women is necessarily affected, and thereby perishes. The following are prohibited (in his case) : Thirst, malice, falsehood, deceit, greed, delusion, the pleasant and the unpleasant, manual work, lecture, yoga, kāma (passion), desire, begging, I-ness, mine-ness, the obstinacy of curing diseases, penance, pilgrimage and the accomplishment of fruits of mantras, and medicines. He who performs these interdicted things goes into a debased state. A muni who has moksha as his supreme seat should address such respectful words as ‘ Please come, please go, please stay, and welcome ’ to one, even though he be his intimate friend. He should neither receive presents, etc., nor ask for them to be given to others. Even in dream, an ascetic should never direct a person (to do work for him). Even should he witness or hear of the happiness or grief of his wife, brother, son, and other rela-

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tives, he should not be affected thereby. He should abandon all joy and sorrow.

"To the ascetics controlling their mind, the following are their *svādharmas* (own duties): Harmlessness, truth, honesty, celibacy, non-coveting, humility, high-spiritedness, clearness of mind, steadiness of mind, straightforwardness, non-attachment (to any), service to the guru, faith, patience, bodily restraint, mental restraint, indifference, firm and sweet words, endurance, compassion, shame, *jñāna*, *viññāna*, yoga, moderate food, and courage. That *paramahansa* of an ascetic in the order of life of a *sannyāsin* who is without dualities, always follows the pure *saṭtvaguṇa* and sees all equally, is not other than the actual *Nārāyaṇa* Himself. He may live one day in a village and five days in a city, but five months in the wintry season. At other times he should live in other places (such as forest, etc.). He should not live in a village for two days (even); should he do so, desires and the rest will arise in him and thereby he becomes fit for hell. He should live like a (harmless) worm on the earth, with his mind under control and with no settled place of residence, at the end of the village where there are no persons. He may live in the same place in the wintry season. He should roam about on the earth with one or no cloth, with the one vision (of Brahman) alone, with no desires (of objects), with no condemnation of the actions of the wise, and with meditation. That yogin of an ascetic should go about, observing the duties of his order of life, and with the eyes cast on the earth, in pure places. He should not roam about in night, midday, or the two twilight periods in

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which are places void or difficult to be waded through or likely to injure living creatures. He may live for one day in a village, for three days in a town, for two days in a hamlet and for five days in a city. He may live in the wintry season (longer) in one place surrounded fully by water. The ascetic should regard all creatures as Self and dwell upon earth like the blind, the hunchback, the deaf, the insane, and the dumb. The *bahūḍaka* and the forester should bathe thrice a day. In the case of *hamsa*, one bath only is ordained ; but none in the case of a *paramahamsa*. In the case of the one having one staff, seven things are ordained, viz., silence, yoga-posture, yoga, endurance, solitariness, desirelessness, and equal vision over all. Bathing being not prescribed for a *paramahamsa*, he should abandon all the modifications of the mind only ; what is the difference between the worms and the men that rejoice over this ill-smelling body which is but a collection of skin, flesh, blood, nerves, fat, marrow, bone, offal, and urine ? What is the body but a collection of all, phlegm, etc. ? And what are the qualities, the *vāsana* of the body, effulgence, beauty, etc. ? (They are opposed to one another.) The ignorant man that is fond of this body, which is but a compound of flesh, blood, the ill-smelling urine and offal, nerve, fat and bone, will be fond of hell too. Though there is no difference between the women's secret parts that cannot be described in words and an (ever) oozing tubular wound, yet through the difference of the mind (men are deluded). Such men are said to be without *prāṇa* (viz., dead), though alive. Prostrations to those that sport in that piece of flesh which is

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rent in twain and tainted with the breaking of the wind, etc. What more revolting thing is there than this?

"To the wise, there is nothing to do, no sign (of identification). The muni who is without "mine" and fear, with quiescence, without duality and eating leaf (alone), should ever be in meditation with either loin-cloth or no cloth. A yogin who is thus in meditation becomes fit to be Brahman. Though he may have some signs (of identification to pass under this order of life or that), such signs are useless for gaining moksha. The cause of salvation is jñāna alone. He is a (true) brāhmaṇa who cannot be identified as saṭ (good person) or asaṭ, knower of religious books or not, follower of good conduct or bad conduct. Therefore that learned man who is without signs, a knower of dharma, engaged in the actions of Brahman and a knower of the secret mysteries, should roam about incognito. He should go about on this earth without any caste or order of life and without being (even) doubted (regarding his identity) by any beings, like the blind, the idiot, or the mute. Then (even) the angels become fond of him who has a quiescent mind. It is the dictate of the Vedas that the sign (of non-identification) itself is Kaivalya."

Then Nārada asked the Grandfather about the rules of sannyāsa. To which Brahmā assented and said: "Before either the ātura or regular sannyāsa is taken, kṛchchra penance should be done and then the eight s'raddhas. In each of the (eight) s'raddhas, two brāhmaṇas should be fed, in lieu of Viśveḍevas called Saṭyavasū and the (Trimūrtis called) Brahmā, Viṣṇu, and

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Mahes'vara, in Devas'rāddha first; then in Rshis'rāddha in lieu of Devaṛshi, Rājaṛshi, and Manushyaṛshi; then in Divyas'rāddha, in lieu of Vasu, Rudra, and Ādityas; then in Manushyas'rāddha, in lieu of Sanaka, Sanandana, Sanaṭ-kumāra, and Sanaṭsujāta; then in Bhūtas'rāddha, in lieu of the five great elements, pṛthivī, etc., eye and other organs and the four kinds of collections of bhūtas; then in Piṭṛs'rāddha, in lieu of father, grandfather, and great-grandfather; then in Maṭṛs'rāddha, in lieu of mother, mother's father, and mother's grandfather; and then in Ātmas'rāddha, in lieu of himself, his father, and grandfather or of himself, grandfather, and great-grandfather, should his father be alive. He should perform the eight s'rāddhas in one day, or eight days, with the mantras of his s'ākhā in one yājñapaksha or eight yājñapakshas. Then he should worship and feed the brāhmaṇas according to the rules contained in piṭṛyajña. Then offering the pindas (balls of rice to the piṭṛs) he should gladden the brāhmaṇas with the tāmḃūla (nut and betel, etc.) presents and dismiss them. Then for the accomplishment of the remaining karmas he should pluck off seven hairs; then again for finishing the rest of the karmas he should hold seven or eight hairs and have the head shaved. Except his armpit and secret parts he should have the hairs of his head, whiskers and moustache, and nails shaved. After shaving he should bathe and perform the evening sandhyā, uttering Gāyatrī a thousand times. Then performing brahmayajña he should establish his own fire, and acting up to his s'ākhā, should perform the oblation of ghee according to

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what is said therein till the ājya portion with those (mantras beginning with) Aṭmā, etc. ; he should eat thrice the fried rice-powder, and then sipping the water he should maintain the fire ; then seated north of the fire on a deer-skin he should be engaged in the study of Purāṇas ; without sleeping he should bathe at the end of the four yāmas, and after cooking the oblation of (rice) in the fire he should offer it to the fire in sixteen oblations according to (the mantras of) Puruṣa-Sūkṭa. Then having done virajāhoma and sipped water he should close it with the gift (to brāhmaṇas) of cloth, golden vessel, and cows, along with presents of money, and then dismiss Brahmā (who had been invoked). With the prescribed mantra he should attract Agni (fire) unto himself. After meditating upon and coming round and prostrating before the fire he should dismiss it. Then in the morning performing sandhyā and uttering Gāyatrī a thousand times he should make upasthāna (worship) to the sun. Then descending into water up to the navel he should make arghya (water-offering) to the guardians of the eight quarters ; then he should give leave to Gāyatrī, making Sāvitrī enter into vyāhṛti.

The mantra prescribed for this should be uttered through the mind and voice in high, middling, and low tones. With the mantra the water should be sipped, and having taken the water with the two hands, it should be dropped on the east. Having uttered he should pluck his hair (yet left), and uttering the prescribed mantra and having torn off the sacred thread and taken it in the hand with water, should utter 'go to the ocean' and cast them down as oblation in water.

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Having uttered thrice and saturated thrice (the water) with (the influence of) the manṭra he should sip the water ; and then uttering the manṭras, etc., he should cast aside in water the cloth and waist-cord. Having thought himself to be the abdicator of all karmas, he, being in the meditation of his own Reality as nature made him, should go as before northwards with hands upraised. Should he be a sannyāsin learned (in the Vedas, etc.), he should get himself initiated into Praṇava from his teacher, and go about at his own free will with the thought of these being none other but his Self, and feeding his body with fruits, leaves, and water, live in mountains, forest, and temples. That lover of salvation who after sannyāsa roams about naked in all places with his heart full of the enjoyment of Ātmic bliss, with the fruit of avoidance of karmas, and maintaining his life with fruits, juice, barks, leaves, roots, and water, should abandon his body in mountain caves, uttering the Praṇava. But an aspirant after wisdom, should he become a sannyāsin, should, after walking a hundred steps, be addressed by the teacher and other Brāhmans thus : ' O Mahābhāga (very fortunate person), stay, stay, wear the staff, cloth, and bowl, come to the teacher in order to learn the meaning of Praṇava manṭra vākya.' He should then take up the waist-cord, loin-cloth, red-coloured cloth, and bowl. A bamboo staff which is not injured from top to bottom, equal, beautiful, and not spotted with black, should be worn by him after sipping the water and uttering the manṭra prescribed for the purpose. Then the bowl should be taken up after uttering the manṭra with the Praṇava preceding it. Then after first uttering

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(the manṭra) he should take up the waist-cord, loin-cloth, and cloth with the āchamana (sipping of water) preceding it.

"Thus consecrated with yoga, and thinking that he had done all that should be done, he should be firm in the observances of his order of life. Thus is the Upanishad."

Chapter III

"The One Principle cannot at any time become of manifold forms. As I am the partless, there is none else but myself. Whatever is seen and whatever is heard is no other than Brahman. I am that Parabrahman, which is the eternal, the immaculate, the free, the one, the undivided bliss, the non-dual, the truth, the wisdom, and the endless. I am of the nature of bliss; I am of undivided wisdom; I am the supreme of the supreme; I am the resplendent absolute Consciousness. As the clouds do not touch the ākāś', so the miseries attendant on mundane existence do not affect me. Know all to be happiness through the annihilation of sorrow and all to be of the nature of saṭ (be-ness) through the annihilation of asaṭ (not-be-ness). It is only the nature of Chiṭ (Consciousness) that is associated with his visible universe. Therefore my form is partless. To an exalted yogin there is neither birth nor death, nor going (to other spheres), nor returning (to earth); there is no stain or purity or knowledge but (the universe) shines to him as absolute Consciousness. Practise always silence—'I am (viz., that you yourself are) Parabrahman,'

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which is truth and absolute Consciousness, which is undivided and non-dual, which is invisible, which is stainless, which is pure, which is secondless, and which is beneficent. It (Brahman) is not subject to birth and death, happiness and misery. It is not subject to caste, law, family, and goṭra (clan). Practise silence—I am Chiṭ, which is the vivarta-upāḍāna (viz., the illusory cause) of the universe. Always practise silence—I am (viz., you are) the Brahman, that is the full, the secondless, the undivided consciousness which has neither the relationship nor the differences existing in the universe, and which partakes of the essence of the non-dual and the supreme Sat and Chiṭ.

“That which always is and that which preserves the same nature during the three periods of time, unaffected by anything, is my eternal form of Sat. Even the state of happiness which is eternal without upādhis (vehicles), and which is superior to all the happiness derivable from sushupti, is of my bliss only. As by the rays of the sun thick gloom is soon destroyed, so darkness, the cause of rebirth, is destroyed by Hari (Vishṇu), viz., the sun's lustre. Through the contemplation and worship of my (Hari's) feet every person is delivered from his ignorance. The means of destroying deaths and births is only through the contemplation of my feet. As a lover of wealth praises a wealthy man, so if with earnestness a person praises the Cause of the universe, who will not be delivered from bondage?

“As in presence of the sun the world of its own accord begins to perform its actions, so in my presence all the worlds are animated to

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action. As to the mother-of-pearl the illusory conception of silver is falsely attributed, so to me is falsely attributed through *māyā* this universe which is composed of *mahat*, etc. I am not with those differences that are (observable) in the body of low caste men, the body of cow, etc., the fixed ones, the bodies of *brāhmaṇas* and others. As to a person, even after being relieved from the misconception of the directions, the (same misconception of) direction continues (as before), just so is to me the universe though destroyed by *vijñāna*. Therefore the universe is not. I am neither the body nor the organs of sense and action, nor *prāṇas*, nor *manas*, nor *buddhi*, nor *ahaṅkāra*, nor *chitta*, nor *māya*, nor the universe including *ākāś*' and others. Neither am I the actor, the enjoyer, nor he who causes the enjoyment. I am Brahman, that is *Chit*, *Sat*, and *Ānanda* alone, and that is *Janārḍana* (*Vishṇu*).

"As through the fluctuation of water the sun (reflected therein) is moved, so *Ātmā* arises in this mundane existence through its mere connection with *ahaṅkāra*. This mundane existence has *chitta* as its root. This (*chitta*) should be cleansed by repeated effort. How is it you have your confidence in the greatness of *chitta*? Alas, where is all the wealth of the kings! Where are the *Brahmās*? Where are all the worlds? All old ones are gone. Many fresh evolutions have occurred. Many crores of *Brahmās* have passed away. Many kings have flitted away like particles of dust. Even to a *jñānī* the love of the body may arise through the *asura* (demoniacal) nature. If the *asura* nature should arise in a wise man, his knowledge of truth becomes fruitless. Should

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rajas and others generated in us be burnt by the fire of discriminative (divine) wisdom, how can they germinate again? Just as a very intelligent person delights in the shortcomings of another, so if one finds out his own faults (and corrects them) who will not be relieved from bondage? O Lord of munis, only he who has not ātmajñāna and who is not an emancipated person, longs after siddhis. He attains such siddhis through medicine (or wealth), mantras, religious works, time, and skill. In the eyes of an ātmajñānī these siddhis are of no importance. One who has become an ātmajñānī, one who has his sight solely on Ātmā, and one who is content with Ātmā (the higher self) through (his) Ātmā (or the lower self), never follows (the dictates of) avidyā. Whatever exists in this world he knows to be of the nature of avidyā. How then will an ātmajñānī who has relinquished avidyā be immersed in (or affected by) it. Though medicine, mantras, religious work, time, and skill (or mystical expressions) lead to the development of siddhis, yet they cannot in any way help one to attain the seat of Paramātmā. How then can one who is an ātmajñānī and who is without his mind be said to long after siddhis, while all the actions of his desires are controlled? "

EXTRACTS FROM THE KORAN

Chapter II

Section 1—Fundamental Principles of Islam

IN the name of Allah, the Beneficent, the Merciful.

1. I am Allah, the best Knower.
2. There is no doubt in it, but that this book is a guide to the pious : that is for
3. those who believe in the unseen and establish prayer and spend out of what We have given them ;
4. and those who believe in that which has been revealed to *you*, and that which was revealed before *you*, and they are sure of the hereafter.

Section 3—Divine Unity

21. O menkind ! serve your Lord Who created you and those before you, so that you may ward off (evil).

22. Who made the earth a resting-place for you and the *heaven a canopy*, and (Who) sends down rain from the cloud ; and thereby producing fruit as food for you ; therefore do not set up rivals to Allah while you know.

23. And if you are in doubt as to that which We have revealed to Our servant, then produce a

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chapter like it, and call on your *helpers* besides Allah if you are truthful.

28. How do you deny Allah and you were dead and He gave you life? Again He will cause you to die and again bring you to life, then you shall be brought back to Him.

Section 4—Man's Vast Capabilities

30. And when *your* Lord said to the angels, I am going to place in the *earth* one who shall rule (in it), they said: What! wilt Thou place in it such as shall make mischief in it and shed blood, and we celebrate Thy praise and extol Thy holiness? He said: Surely I know what you do not know.

31. And He gave Adam knowledge of all the *things*, then showed them to the angels; saying: Tell Me the names of those, if you are right.

32. They said: Glory be to Thee! we have no knowledge but that which Thou has taught us; surely Thou art the Knowing, the Wise.

33. He said: O Adam! inform them of their names. Then when he had informed them of their names, He said: Did I not say to you that I surely know what is unseen in the heavens and the earth, and (that) I know what you manifest and what you hide?

Section 16—Comprehensiveness of Religion

133. Nay! were you witnesses when death visited Jacob, when he said to his sons: What

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will you serve after me? They said: We will serve your God and the God of your fathers, Abraham and Ishmael and Isaac, one God only, and to Him do we submit.

136. Say: We believe in Allah and (in) that which has been revealed to us, and (in) that which was revealed to Abraham and Ishmael and Isaac and Jacob and the tribes, and (in) that which was given to Moses and Jesus, and (in) that which was given to the prophets from their Lord; we do not make any distinction between any of them, and to Him do we submit.

Section 17—Mecca as the Centre

144. Indeed We see the turning of *your* face to heaven, so We shall surely turn *you* to a Qiblah which *you shall* like; turn then *your* faces towards the Sacred Mosque, and wherever you are turn your faces towards it, and those who have been given the Book most surely know, that it is the truth, from their Lord; and Allah is not at all heedless of what they do.

Section 18—Reason for making Mecca the Centre of Islam

148. And every one has a direction to which he turns (himself), therefore hasten to (do) good deeds; wherever you are, Allah will bring you all together; surely Allah has power over all things.

149. And from whatsoever place *you come* forth, turn *your* face towards the sacred mosque; and

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surely it is the very truth from *your* Lord, and Allah is not at all heedless of what you do.

152. Therefore remember Me, I will remember you, and be thankful to Me and do not be ungrateful to Me.

Section 19—Those Slain in Allah's Way not Dead

154. And do not speak of those who are slain in Allah's way as dead ; nay, (they are) alive, but you do not perceive.

156. Who, when a misfortune befalls them, say : Surely we are Allah's, and to Him we shall surely return.

157. Those are they on whom are blessings and mercy from their Lord, and those are the followers of the right course.

163. And your God is one God ! there is no god but He ; He is the Beneficent, the Merciful.

Section 21—Prohibited Foods

168. O men ! eat the permissible and wholesome things out of what is in the earth, and do not follow the footsteps of the Satan ; surely he is your open enemy ;

172. O you who believe ! eat of the good things that We have provided you with, and give thanks to Allah if Him it is that you serve.

173. He has only forbidden you what dies of itself, and blood, and flesh of swine, and that over which any other (name) than (that of) Allah has been invoked ; but whoever is driven to necessity,

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not desiring, nor exceeding the limit, no sin shall be set upon him; surely Allah is Forgiving, Merciful.

Section 22—Retaliation and Bequests

177. It is not righteousness that you turn your faces towards the East and the West, but righteousness is *this that one* should believe in Allah and the last day and the angels and the Book and the prophets, and give away wealth out of love for Him to the near of kin and the orphans and the needy and the wayfarer and the beggars and for (the emancipation of) the captive, and keep up prayer and pay the poor-rate; and the performers of their promise when they make a promise, and the patient in distress and affliction and in time of conflict—these are they who are true (to themselves), and these are they who are pious.

178. O you who believe! retaliation is prescribed for you in the matter of the slain: the free for the free, and the slave for the slave, and the female for the female, but if any remission is made to any one by his (aggrieved) brother, then prosecution (for the blood-wit) should be made according to usage, and payment should be made to him in a good manner; this is an alleviation from your Lord and a mercy; so whoever exceeds the limit after this, he shall have a painful chastisement.

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Section 23—Fasting

183. O you who believe ! fasting is prescribed for you, as it was prescribed for those before you, so that you may be righteous.

185. The month of Ramadán is that in which the Al Quran was revealed, a guidance to men and clear proofs of the guidance and the distinction ; therefore whoever of you is present in the month, he shall fast therein, and whoever is sick or upon a journey, then (he shall fast) a (like) number of other days ; Allah desires convenience for you, and He does not desire for you difficulty, and (He desires) that you should complete the number (of these fasts), and that you should exalt the greatness of Allah, for His having guided you, and that you may be grateful.

187. It is made lawful to you to go in to your wives on the night of the fast ; they are an apparel for you and you are an apparel for them ; so now be in contact with them and seek what Allah has ordained for you, and eat and drink until the whiteness of the day becomes distinct from the blackness of the night at dawn, then complete the fast till night, and have not contact with them while you keep to the mosques ; these are the limits of Allah, so do not go near them. Thus does Allah make clear His communications for men that they may guard (against evil).

188. And do not appropriate your property among yourselves by false means, *neither* seek to gain access thereby to the judges, in order to bring in your possession a part of the property of men wrongfully while you know.

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Section 26—Trials and Tribulations

212. The life of this world is made to seem fair to those who disbelieve, and they mock those who believe, and those who are pious shall be above them on the Day of Resurrection: and Allah gives means of subsistence bounteously to whom He pleases.

215. They ask *you* as to what they should spend. Say: Whatever wealth you spend, it is for the parents and the near of kin and the orphans and the needy and the wayfarer, and whatever good you do, Allah surely knows it.

Section 27—Miscellaneous Injunctions

219. They ask *you* about intoxicants and games of chance, Say: In both of them there is a great sin and means of profit for men, and their sin is greater than their profit. And they ask *you* as to what they should spend. Say: What you can spare. Thus does Allah make clear to you the commands, that you may reflect.

Section 28—Divorce

226. Those who swear that they will not go into their wives should wait four months; so if they go back, then Allah is surely Forgiving, Merciful.

227. And if they have resolved on a divorce, then Allah is surely Hearing, Knowing.

292. By going back is meant the re-establishing of conjugal relations.

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Section 29—Divorce

229. Divorce may be (pronounced) twice ; then keep (them) in good fellowship or let (them) go with kindness ; and it is not lawful for you to take any part of what you have given them, unless both fear that they cannot keep within the limits of Allah ; then if you fear that they cannot keep within the limits of Allah, there is no blame on them for what she gives up to become free thereby. These are the limits of Allah, so do not exceed them, and whoever exceeds the limits of Allah, these it is that are the unjust.

230. So if he divorces her she shall not be lawful to him afterwards until she marries another husband ; then if he divorces her there is no blame on them both if they return to each other (by marriage), if they think that they can keep within the limits of Allah ; and these are the limits of Allah which He makes clear for a people who know.

Section 30—Remarriage of Widows

234. And (as for) those of you who *die* and leave wives behind, they should keep themselves in waiting for four months and ten days ; then when they have fully attained their term, there is no blame on you for what they do, for themselves, in a lawful manner ; and Allah is aware of what you do.

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Section 36—Spending in the Cause of Truth

261. The parable of those who spend their property in the way of Allah is as the parable of a grain growing seven ears (with) a hundred grains in every ear ; and Allah multiplies for whom He pleases ; and Allah is Ample-giving, Knowing.

263. Kind speech and forgiveness is better than charity *followed by* injury ; and Allah is Self-sufficient, Forbearing.

Section 38—Usury Prohibited

275. Those who swallow down usury cannot arise, except as one whom the devil has prostrated by (his) touch he rises. That is because they say, Trading is only like usury ; and Allah has allowed trading and forbidden usury. To whomsoever then the admonition has come from his Lord, then he desists, he shall have what has already passed, and his affair is in the hands of Allah ; and whoever returns (to it)—these are the inmates of the fire : they shall abide in it.

280. And if (the debtor) is in straitness, then let there be postponement until (he is in) ease ; and that you remit (it) as alms is better for you, if you knew.

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Chapter III

Section 14—How Success can be achieved

129. O you who believe ! do not devour usury, *making additions again and again*, and be careful of (your duty to) Allah, that you may be successful.

Section 15—Perseverance in the Way of Allah

143. And Mohamed is no more than an apostle ; the apostles have already passed away before him ; if then he dies or is killed, will you turn back upon your heels ? And whoever turns back upon his heels, he will by no means do harm to Allah in the least ; and Allah will reward the grateful.

145. And how many a prophet has fought with whom were many worshippers of the Lord ; so they did not become weak-hearted on account of what befell them in Allah's way, nor did they weaken, nor did they abase themselves ; and Allah loves the patient.

Chapter IV

Section 1—Duties of Guardians towards their Orphan Wards

3. And if you fear that you cannot act equitably towards orphans, then marry such women as

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seem good to you, two and three and four ; but if you fear that you will not do justice (between them), then (marry) only one or what your right hands possess ; this is more proper, that you may not deviate from the right course.

4. And give women their dowries as a free gift, but if they of themselves be pleased to give up to you a portion of it, then eat with enjoyment and with wholesome result.

Section 2—Law of Inheritance

11. Allah enjoins you concerning your children : the male shall have the equal of the portion of two females ; then if they are more than two females, they shall have two-thirds of what the deceased has left, and if there is one, she shall have the half ; and as for his parents, each of them shall have the sixth of what he has left if he has a child, but if he has no child and (only) his two parents inherit him, then his mother shall have the third ; but if he has brothers, then his mother shall have the sixth after (the payment of) a bequest he may have bequeathed or a debt ; your parents and your children, you know not which of them is the nearer to you in usefulness ; this is an ordinance from Allah : surely Allah is Knowing, Wise.

12. And you shall have half of what your wives leave if they have no child, but if they have a child, then you shall have a fourth of what they leave after (payment of) any bequest they may have bequeathed or a debt ; and they shall have the fourth of what you leave if you have no child,

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but if you have a child then they shall have the eighth of what you leave after (payment of) a bequest you may have bequeathed or a debt ; and if a man or a woman leaves property to be inherited by neither parents nor offspring, and he (or she) has a brother or a sister, then each of these two shall have the sixth, but if they are more than that, they shall be sharers in the third after (payment of) any bequest that may have been bequeathed or a debt that does not harm (others) ; this is an ordinance from Allah : and Allah is Knowing, Forbearing.

Section 3—Treatment of Women

19. O you who believe ! it is not lawful for you that you should *take women as heritage* against (their) will ; and do not straiten them in order that you may take part of what you have given them, unless they are guilty of manifest indecency, and treat them kindly ; then if you hate them, it may be that you dislike a thing while Allah has placed abundant good in it.

Section 4—What Women may be taken in Marriage

23. Forbidden to you are your mothers and your daughters and your sisters and your paternal aunts and your maternal aunts and brothers' daughters and sisters' daughters and your mothers that have suckled you and your foster-sisters and mothers of your wives and your

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stepdaughters who are in your guardianship (born), of your wives to whom you have gone in ; but if you have not gone into them, there is no blame on you (in marrying them), and the wives of your sons who are of your own loins, and that you should have two sisters together, except what has already passed ; surely Allah is Forgiving, Merciful

Section 5—Women's Rights over their Earnings

32. And do not covet that by which Allah has made some of you excel others ; men shall have the benefit of what they earn and women shall have the benefit of what they earn ; and ask Allah of His grace ; surely Allah knows all things.

Section 6—Disagreement between Husband and Wife

35. And if you fear a breach between the two, then appoint a judge from his people and a judge from her people ; if they both desire agreement, Allah will effect harmony between them ; surely Allah is Knowing, Aware.

Section 24—The Moslem Law of Inheritance

177. They ask you for a decision of the law. Say : Allah gives you a decision concerning the person who has neither parents nor offspring ; if a man dies (and) he has no son and he has a

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sister, she shall have half of what he leaves, and he shall be her heir if she has no son ; but if there be two (sisters), they shall have two-thirds of what he leaves ; and if there are brethren, men and women, then the male shall have the like of the portion of two females ; Allah makes clear to you, lest you err ; and Allah knows all things.

Chapter V

Section 1—General Obligations

2. O you who believe ! do not violate the signs appointed by Allah, nor the sacred month, nor (interfere with) the offerings, nor the victims with garlands, nor those repairing to the sacred house seeking the grace and pleasure of their Lord ; and when you are free from the obligations of the pilgrimage, then hunt, and let not hatred of a people—because they hindered you from the sacred mosque—incite you to exceed the limits, and help one another in goodness and piety, and do not help one another in sin and aggression ; and be careful of (your duty to) Allah : surely Allah is severe in requiting (evil).

3. Forbidden to you is that which dies of itself, and blood, and flesh of swine, and that on which any other name than that of Allah has been invoked, and the strangled (animal), and that beaten to death, and that killed by a fall, and that killed by being smitten with the horn, and that which wild beasts have eaten, except what you slaughter, and what is sacrificed on stones set up (for idols),

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and that you divide by the arrows; that is a transgression.

5. This day (all) the good things are allowed to you, and the food of those who have been given the Book is lawful for you, and your food is lawful for them; and the chaste from among the believing women, and the chaste from among those who have been given the Book before you (are lawful for you), when you have given them their dowries, taking (them) in marriage, not fornicating nor taking them for paramours in secret; and whoever denies faith, his work indeed is of no account, and in the hereafter he shall be one of the losers.

Section 6—Punishment of Offenders (theft)

38. And (as for) the man who steals and the woman who steals, cut off their hands as a punishment for what they have earned, an exemplary punishment from Allah; and Allah is Mighty, Wise.

39. But whoever repents after his iniquity and reforms (himself), then surely Allah will turn to him (mercifully); surely Allah is Forgiving, Merciful.

Section 14—Making a Will

106. O you who believe! call to witness between you when death draws nigh to one of you, at the time of making the will, two just persons from among you, or two others from among others than you, if you are travelling in the land and

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the calamity of death befalls you ; the two (witnesses) you should detain after the prayer (from the mosque) ; then if you doubt (them), they shall both swear by Allah (saying) : We will not take it for a price, though there be a relative, and we will not hide the testimony of Allah, for then certainly we should be among the sinners.

Chapter XVII

Section 2—Every deed has a Consequence

11. And man prays for evil as he ought to pray for good, and man is ever hasty.

12. And We have made the night and the day two signs, then We have made the sign of the night to pass away and We have made the sign of the day manifest, so that you may seek grace from your Lord, and that you might know the numbering of years and the reckoning ; and We have explained every thing with clarity.

13. And We have made every man's actions to cling to his neck, and We will bring forth to him on the resurrection day a book which he will find wide open :

14. Read *your* book ; *your* own self is sufficient as a reckoner against *you* this day.

15. Whoever goes aright, for his own soul does he go aright ; and whoever goes astray, to its detriment only does he go astray ; nor can the bearer of a burden bear the burden of another, nor do we chastise until We raise an apostle.

16. And when We wish to destroy a town, We

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send Our commandment to the people of it who lead easy lives, but they transgress therein ; thus the word proves true against it, so We destroy it with utter destruction.

Chapter XVIII

Section 9—*Moses' Travels in search of Knowledge*

60. And when Moses said to his servant : I will not cease until I reach the junction of the two rivers or I will go on for years ;

61. So when they had reached the junction of the two (rivers), they forgot their fish, and it took its way into the sea, going away.

63. He said : *Did you* see when we took refuge on the rock, then I forgot the fish, and nothing made me forget to speak of it but the devil, and it took its way into the river ; what a wonder !

65. Then they found one from among Our servants, whom We had granted mercy from Us, and whom We had taught knowledge from Ourselves.

66. Moses said to him : Shall I follow *you* on condition that *you should* teach me right knowledge of what *you have* been taught ?

67. He said : Surely *you* can not have patience with me :

68. And how can *you have* patience in that of which *you have* not got a comprehensive knowledge ?

69. He said : If Allah please, *you will* find me patient and I shall not disobey *you* in any way.

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70. He said : If *you would* follow me, then do not question me about any thing until I myself speak to *you* about it.

Section 10—*Moses' Travels in search of Knowledge*

71. So they went (their way) until when they embarked in the boat he made a hole in it. (Moses) said : *Have you* made a hole in it to drown its inmates ? certainly *you have* done a grievous thing.

72. He said : Did I not say that *you will* not be able to have patience with me ?

73. He said : Blame me not for what I forgot, and do not constrain me to a difficult thing in my affair.

74. So they went on until, when they met a boy, he slew him. (Moses) said : *Have you* slain an innocent person otherwise than for manslaughter ? certainly *you have* done an evil thing.

75. He said : Did I not say to *you* that *you will* not be able to have patience with me ?

76. He said : If I ask *you* about any thing after this, keep me not in *your* company : indeed *you shall* have (then) found an excuse in my case.

77. So they went on until when they came to the people of a town, they asked *them* for food, but they refused to entertain them as guests. Then they found in it a wall which *was on the point of* falling, so he put it into a right state. (Moses) said : If *you had* pleased, *you might* certainly have taken a recompense for it.

78. He said : This shall be separation between me and *you* ; now I will inform *you* of the signifi-

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cance of that with which *you could* not have patience.

79. As for the boat, it belonged to (some) poor men, who worked on the river, and I wished that I should damage it, and there was behind them a king who seized every boat by force.

80. And as for the boy, his parents were believers and we feared lest he should make disobedience and ingratitude to come upon them ;

81. So we desired that their Lord might give them in his place one better than him in purity, and nearer to having compassion.

82. And as for the wall, it belonged to two orphan boys in the city, and there was beneath it a treasure belonging to them, and their father was a righteous man ; so *your* Lord desired that they should attain their maturity and take out their treasure, a mercy from *your* Lord, and I did not do it of my own accord. This is the significance of that with which you could not have patience.

Chapter XXIV

Section 1—Law Relating to Adultery

2. (As for) the fornicatress and the fornicator, flog each of them (giving) a hundred stripes, and let not pity for them detain you in the matter of obedience to Allah, if you believe in Allah and the last day, and let a party of believers witness their chastisement.

3. The fornicator shall not marry any but a fornicatress or idolatress, and (as for) the forni-

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catress, none shall marry her but a fornicator or an idolator ; and it is forbidden to the believers.

4. And those who accuse free women (and) then do not bring four witnesses, flog them, (giving) eighty stripes, and do not admit any evidence from them ever ; and these it is that are the transgressors.

Section 4—Preventive Measures against Slander

27. O you who believe ! do not enter houses other than your own houses until you have asked permission and saluted their inmates ; this is better for you, that you may be mindful.

28. But if you do not find any one therein, then do not enter them until permission is given to you ; and if it is said to you, Go back, then go back ; this is purer for you ; and Allah is Cognizant of what you do.

29. It is no sin in you that you enter uninhabited houses wherein you have your necessities ; and Allah knows what you do openly and what you hide.

30. Say to the believing men that they cast down their looks and guard their private parts ; that is purer for them ; surely Allah is Aware of what they do.

31. And say to the believing women that they cast down their looks and guard their private parts and do not display their ornaments except what appears thereof, and let them wear their head-coverings over their bosoms, and not display their ornaments except to their husbands or their fathers, or the fathers of their husbands, or their

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sons, or the sons of their husbands, or their brothers, or their brothers' sons, or their sisters' sons, or their women, or those whom their right hands possess, or the male servants not having need (of women), or the children who have not attained knowledge of what is hidden of women ; and let them not strike their feet so that what they hide of their ornaments may be known ; and turn to Allah all of you, O believers ! so that you may be successful.

32. And marry those among you who are single and those who are fit among your male slaves and your female slaves ; if they are needy, Allah will make them free from want out of His grace ; and Allah is Amply-giving, Knowing.

33. And let those who do not find *a match* keep chaste until Allah makes them free from want out of His grace. And (as for) those who ask for a writing from among those whom your right hands possess, give them the writing if you know any good in them, and give them of the wealth of Allah which He has given you ; and do not compel your slave girls to prostitution, when they desire to keep chaste, in order to seek the frail good of this world's life ; and whoever compels them, then surely after their compulsion Allah is Forgiving, Merciful.

Section 8—Respect for each other's Privacy

58. O you who believe ! let those whom your right hands possess and those of you who have not attained to puberty ask permission of you three times : before the morning prayer, and when you

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put off your clothes at midday in summer, and after the prayer of the nightfall ; these are three times of privacy for you ; neither is it a sin for you nor for them besides these ; some of you must go round about (waiting) upon others ; thus does Allah make clear to you the communications, and Allah is Knowing, Wise.

59. And when the children among you have attained to puberty, let them seek permission as those before them sought permission ; thus does Allah make clear to you His Communications, and Allah is Knowing, Wise.

60. And (as for) women advanced in years who do not hope for a marriage, it is no sin for them if they put off their clothes without displaying their ornaments ; and if they restrain themselves it is better for them ; and Allah is Hearing, Knowing.

61. There is no blame on the blind man, nor is there blame on the lame, nor is there blame on the sick, nor on yourselves that you eat from your houses, or your fathers' houses, or your mothers' houses, or your brothers' houses, or your sisters' houses, or your paternal uncles' houses, or your paternal aunts' houses, or your maternal uncles' houses, or your maternal aunts' houses, or what you possess the keys of, or your friend's (house). It is no sin in you that you eat together or separately. So when you enter houses, greet your people with a salutation from Allah, blessed (and) goodly ; thus does Allah make clear to you the communications, that you may understand.

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Section 9—Matters of State should take Precedence of Private Affairs

62. Only those are believers who believe in Allah and His Apostle, and when they are with him on a momentous affair, they go not away until they have asked his permission; surely they who ask *your* permission are they who believe in Allah and His Apostle; so when they ask *your* permission for some affair of theirs, give permission to whom *you please* of them, and ask forgiveness for them from Allah; surely Allah is Forgiving, Merciful.

63. Do not hold the Apostle's calling (you) among you to be like your calling one to the other; Allah indeed knows those who steal away from among you, concealing themselves; therefore let those beware who go against his order lest a trial afflict them or there befell them a painful chastisement.

Chapter XXXI

Section 2—Luqman's Advice to his Son

12. And certainly We gave wisdom to Luqman, saying: Be grateful to Allah. And whoever is grateful, he is only grateful for his own soul; and whoever is ungrateful, then surely Allah is Self-sufficient, Praised.

13. And when Luqman said to his son while he admonished him: O my son! do not associate aught with Allah; most surely polytheism is a grievous iniquity.

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14. And We have enjoined man in respect of his parents—his mother bears him with faintings upon faintings, and his weaning takes two years—saying: Be grateful to Me and to both *your* parents; to Me is the eventual coming.

15. And if they contend with *you* that *you* should associate with Me what *you* have no knowledge of, do not obey them, and keep company with them in this world kindly, and follow the way of him who turns to Me, then to Me is your return, then will I inform you of what you did—

16. O my son! surely if it is the very weight of the grain of a mustard-seed, even though it is in (the heart of) rock, or (high above) in the heaven or (deep down) in the earth, Allah will bring it (to light); surely Allah is Knower of subtilties, Aware:

17. O my son! keep up prayer and enjoin the good and forbid the evil, and bear patiently that which befalls *you*; surely this is one of the affairs *earnestly enjoined*:

18. And do not turn *your* face away from people in contempt, nor go about in the land exulting overmuch; surely Allah does not love any self-conceited boaster:

19. And pursue the right course in *your* going about and lower *your* voice: surely the most hateful of voices is braying of the asses.

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Chapter XLIX

Section 2—Respect for each Other

11. O you who believe ! let not (one) people laugh at (another) people, perchance they may be better than they, nor let women (laugh) at (other) women, perchance they may be better than they ; and do not find fault with your own people nor call one another by nicknames ; evil is a bad name after faith, and whoever does not turn, these it is that are the unjust.

12. O you who believe ! avoid most of suspicion, for surely suspicion in some cases is a sin, and do not spy nor let some of you backbite others. Does one of you like to eat the flesh of his dead brother ? But you abhor it ; and be careful of (your duty to) Allah, surely Allah is Oft-returning (to mercy), Merciful.

15. The believers are only those who believe in Allah and His Apostle, then they doubt not and struggle hard with their wealth and their lives in the way of Allah ; they are the truthful ones.

Chapter LVIII

Section 2—Secret Counsels Condemned

10. Secret counsels are only (the work) of the devil that he may cause to grieve those who believe, and he cannot hurt them in the least except with Allah's permission ; and on Allah let the believers rely.

SOME RELIGIOUS AND MORAL TEACHINGS OF AL-GHAZZALI

BEING BRIEF EXTRACTS FROM HIS IHYA-U-ULUM-
ID-DIN

The Allegory of the Pen

A CERTAIN devotee who was on the way to illumination saw a piece of paper with lines written on it. "Why," said the devotee, "hast thou blackened thy bright face?" "It is not fair to take me to task," replied the paper, "I have done nothing. Ask the ink why she has sallied forth from the inkstand where she was quite at ease, and forcibly blackened my face." "You are right," said the devotee. Then he turned to the ink and inquired of her, "Why do you ask me," she said, "I was sitting still in the inkstand and had no mind to come out, but this truculent pen rushed at me, drew me out and scattered me over the page. There you see me lying helpless, go to the pen and ask him." The devotee turned to the pen and interrogated him about his high-handedness. "Why do you trouble me," answered the pen. "Look, what am I? an insignificant reed. I was growing by the banks of silvery streams amidst shady green trees, when lo! a hand stretched at me. It held a knife, which uprooted me, flayed me and

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separated my joints, hewed me, cleaved my head, then chopped it off. I was sent headlong towards the ink, and have to serve abjectly. Do not add insult to my injuries, go to the hand and ask him." The devotee looked at the hand and said: "Is it true? Are you so cruel?" "Do not be angry, sir," replied the hand, "I am a bundle of flesh, bones, and blood. Have you ever seen a piece of flesh exerting power? Can a body move of itself? I am a vehicle used by one called vitality. He rides on me and forces me round and round. You see, a dead man has hands but cannot use them because vitality has left them. Why should I, a mere vehicle, be blamed? Go to vitality and ask him why he makes use of me." "You are right," said the devotee, and then questioned vitality. "Do you find fault with me," answered vitality. "Many a time a censurer himself is reprov'd, while the censured is found faultless. How do you know that I have forced the hand? I was already there before he moved, and had no idea of the motion. I was unconscious and the onlookers were also unaware of me. Suddenly an agent came and stirred me. I had neither strength enough to disobey nor willingness to obey him. That for which you would take me to task I had to do according to his wish. I do not know who this agent is. He is called will and I know him by name only. Had the matter been left to me I think I should have done nothing." "All right," continued the devotee, "I shall put the question to will, and ask him why he has forcibly employed vitality, which of its own accord would have done nothing." "Do not be in too great a hurry," exclaimed will, "per-

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chance I may give you sufficient reason. His Majesty, the mind, sent an ambassador, named knowledge, who delivered his message to me through reason, saying: 'Rise up, stir vitality.' I was forced to do so, because I have to obey knowledge and reason, but I know not why. As long as I receive no order I am happy, but the moment an order is delivered I dare not disobey. Whether my monarch be a just ruler or a tyrant, I must obey him. On my oath, as long as the king hesitates or ponders over the matter I stand quiet, ready to serve, but the moment his order is passed my sense of obedience which is innate forces me to stir up vitality. So you should not blame me. Go to knowledge and get information there." "You are right," consented the devotee, and proceeding, asked mind and its ambassadors, knowledge and reason, for an explanation. Reason excused himself by saying he was a lamp only, but knew not who had lighted it. Mind pleaded his innocence by calling himself a mere *tabula rasa*. Knowledge maintained that it was simply an inscription on the *tabula rasa*, inscribed after the lamp of reason had been lighted. Thus he could not be considered the author of the inscription, which may have been the work of some invisible pen. The devotee was puzzled by the reply, but collecting himself, he spoke thus to knowledge: "I am wandering in the path of my inquiry. To whomsoever I go and ask the reason I am referred to another. Nevertheless, there is pleasure in my quest, for I find that every one gives me a plausible reason. But pardon me, sir, if I say that your reply, knowledge, fails to satisfy me. You say that you are a mere inscrip-

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tion recorded by a pen. I have seen pen, ink, and tablet. They are of reed, a black mixture, and of wood and iron respectively. And I have seen lamps lighted with fire. But here I do not see any of these things, and yet you talk of the tablet, the lamp, the pen, and the inscription. Surely you are not trifling with me?" "Certainly not," returned knowledge. "I spoke in earnest. But I see your difficulty. Your means are scanty, your horse is jaded, and your journey is long and dangerous. Give up this enterprise, as I fear you cannot succeed. If, however, you are prepared to run the risk, then listen. Your journey extends through three regions. The first is the terrestrial world. Its objects—pen, ink, paper, hand, etc.—are just what you have seen them to be. The second is the celestial world, which will begin when you have left me behind. There you will come across dense forests, deep wide rivers, and high, impassable mountains, and I know not how you would be able to proceed. Between these two worlds there is a third intermediary region called the phenomenal world. You have crossed three stages of it—vitality, will, and knowledge. To use a simile: a man who is walking is treading the terrestrial world: if he is sailing in a boat he enters the phenomenal world: if he leaves the boat and swims and walks on the waters he is admitted in the celestial world. If you do not know how to swim, go back. For the watery region of the celestial world begins now when you can see that pen inscribing on the tablet of the heart. If you are not of whom it was said: 'O ye of little faith, wherefore didst thou doubt?' prepare thyself. For by faith you shall not simply walk on the sea

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but fly in the air." The wondering devotee stood speechless for awhile, then turning to knowledge, began: "I am in a difficulty. The dangers of the path which you have described unnerve my heart, and I know not whether I have sufficient strength to face them and to succeed in the end." "There is a test for your strength," replied knowledge. "Open your eyes and fix your gaze on me. If you see the pen which writes on the heart, you will in my opinion be able to proceed farther on. For he who crosses the phenomenal world, knocks at the door of the celestial world, then sights the pen which writes on hearts." The devotee did as he was advised, but failed to see that pen, because his notion of pen was no other but of a pen of reed or wood. Then knowledge drew his attention, saying: "There's the rub. Do you not know that the furniture of a palace indicates the status of its lord? Nothing in the universe resembles God, therefore his attributes are also transcendental. He is neither body nor is in space. His hand is not a bundle of flesh, bone, and blood. His pen is not of reed or wood. His writing is not from ink prepared from vitriol and gall. But there are many who ignorantly cling to an anthropomorphic view of Him, there are few who cherish a transcendently pure conception of Him, and believe that He is not only above the limitation of metaphor. You seem to be oscillating between these two views, because, on the one hand, you think that God is immaterial, that His words have neither sound nor shape; on the other hand, you cannot rise to the transcendental conception of His hand, pen, and tablet. Do you think that the meaning of the tradition, 'Verily God created

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Adam in His own image,' is limited to the visible face of man? Certainly not: it is the inward nature of man seen by the inward sight which can be called the image of God. But listen: you are now at the sacred mount, where the invisible voice from the burning bush speaks: 'I am that I am; Verily I am thy Lord God, put off thy shoes.'" The devotee, who listening with rapture suddenly saw as it were a flash of lightning, there appeared working the pen which writes on hearts—formless. "A thousand blessings on thee, O knowledge, who hast saved me from falling into the abyss of anthropomorphism (Tashbih), I thank thee from the bottom of my heart. I tarried long, but now, adieu."

The devotee then resumed his journey. Halting in the presence of the invisible pen, politely he asked the same question. "You know my reply," answered the mysterious pen. "You cannot have forgotten the reply given to you by the pen in the terrestrial world." "Yes, I remember," replied the devotee, "but how can it be the same reply, because there is no similitude between you and that pen." "Then it seems you have forgotten the tradition: Verily God created Adam in his own image." "No, sir," interrupted the devotee, "I know it by heart." "And you have forgotten also that passage in the Quran: 'And the heavens rolled up in his right hand.'" "Certainly not," exclaimed the devotee. "I can repeat the whole of the Quran by rote." "Yes, I know, and as you are now treading the sacred precincts of the celestial world I think I can now safely tell you that you have simply learnt the meaning of these passages from a negative point of view. But they

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have a positive value, and should be utilized as constructive at this stage. Proceed further and you will understand what I mean." The devotee looked and found himself reflecting upon the divine attribute, omnipotence. At once he realized the force of the mysterious pen's argument, but goaded by his inquisitive nature he was about to put the question to the holy being, when a voice like the deafening sound of thunder was heard from above, proclaiming: "He is not questioned for his actions, but they shall be asked." Filled with surprise the devotee bent his head in silent submission.

The hand of the divine mercy stretched towards the helpless devotee: into his ear were whispered in zephyr tones: "Verily those who strive in our way we will certainly show them the path which leads to us." Opening his eyes the devotee raised his head and poured forth his heart in silent prayer. "Holy art thou, O God Almighty: blessed is thy name, O Lord of the universe. Henceforth I shall fear no mortal: I put my entire trust in thee: thy forgiveness is my solace: thy mercy is my refuge."

(Light may be thrown on the matter by consideration of the unity of God.)

Pride and Vanity. (Ihya)

When a man feels a superiority over others, and with this a sort of inward elation, this is called pride. It differs from vanity in as much as vanity means consciousness of one's elation, while pride requires a subject, an object, and a feeling

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of elation. Suppose a man is born solitary in the world, he may be vain but not proud, because in pride man considers himself superior to others for certain qualities of his self. He allots one position to his self and one to another, and then thinks that his position is higher and is therefore elated. This "puffed up" feeling, which imparts a sense of "touch me not," is called pride. The Prophet says: "O God, save me from the puffing up of pride." Ibn Abbas says that the sentence in the Quran, "And they have pride in their hearts and will fail to reach it," means that the thought of inward greatness will be denied to them. This thought is the source of inward and outward actions, which are, so to speak, the fruits of it.

A proud man will not tolerate any other to be on equal terms with himself. In private and in public he expects that all should assume a respectful attitude towards him, and acknowledging his superiority, treat him as a higher being. They should greet him first, make way for him wherever he walks; when he speaks every one should listen to him and never try to oppose him. He is a genius and people are like asses: They should be grateful to him seeing that he is so condescending. Such proud men are found especially among ulamas. Sages are ruined by their pride. The Prophet says: "He who has an atom of pride in his heart will fail to enter paradise." This saying requires explanation, and should be carefully listened to. Virtues are the doors of paradise, but pride and self-esteem lock them all. So long as man feels elated he will not like for others what he likes for himself. His self-esteem will deprive him of humility, which is

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the essence of righteousness. He will neither be able to discard enmity and envy, nor will he be able to cultivate truth and sincerity, and calmly listen to any advice. In short, there is no evil which a proud man will not inevitably do in order to preserve his elation and self-esteem. Vices are like a chain of rings linked together which entangle his heart. Therefore, an atom of pride is Satan's spark, which secretly consumes the nature of the sons of Adam.

Know then that pride is of three kinds: 1. Against God; 2. Against prophets and saints; 3. Against fellowmen.

1. Against God. It is due to mere foolishness when a biped creature considers himself as if lord of the universe. Namrud and Pharaoh were such types, who disdained to be called God's creatures on earth: "Verily, verily," says the Quran, "the Messiah does by no means disdain that He should be a servant of Allah, nor do the angels who are near to Him, and whoever disdains His service and is proud He will gather them all together to Himself."

2. Against prophets and saints. It is due to unwarranted self-esteem when one considers obedience to any mortal being as lowering his own position. Such a person either fails to reflect on the nature of prophetship, and thereby feels proud of himself and does not obey the prophet, or refuses to consider the claims of prophetship as being derogatory to his elated self, and therefore pays no regard to the prophet. The Quran quotes the words of such persons: "And they say: what is the matter with this Apostle that he eats food and goes about in the markets,

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why has not an angel been sent down to him so that he should have been a warner with him. Or (why is not) a treasure sent down to him, or he is made to have a garden from which he should eat."

"And those who do not fear our meeting, say: Why have not angels been sent down to us, or (why) do we not see our Lord? Now certainly they are too proud of themselves and have revolted in great revolt."

Our Prophet Mohammed was an orphan and had scanty means of livelihood, so the Koraishite chief Walid bin Moghera and Abu Masood Sakfi used to speak contemptuously of him. And when people believed in him and accepted Islam, the proud Koraishites used to say: "Mohammed is surrounded by poor men, let him send them off and then we of the aristocracy of Mecca will listen to him." But God spoke to Mohammed, "And withhold thyself with those who call on their Lord morning and evening, desiring His good will, and let not their eyes pass from them, desiring the beauties of this world's life, and do not follow him whose heart we have made unmindful to our resemblance, and he follows his low desires, and his case is one in which due bounds are exceeded."

3. Against fellowmen. A proud man considers himself a superior being, and would like to see everybody humbled before him. He is therefore quarrelling with God, trying to share with Him His attribute omnipotence. God is spoken of in the Hadith, as saying: "Omnipotence is my mantle, he who quarrels with me for it, him will I crush." Surely men are all His servants, and no servant has a right to treat his fellow servants as their

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master. But a proud man in the intoxication of his elation takes himself as God on earth. He is too haughty to listen to truth from the lips of any of his fellowmen. Ibn Masud says: "It is enough for sin if a person, who is advised to fear God answers his adviser: Look to thine own self."

The consciousness of superiority which begets pride is due to certain attributes or accomplishments which can be summed up as :

- (a) Spiritual, divided into (1) knowledge ;
(2) devotion.
- (b) Worldly, of five kinds : (3) pedigree ;
(4) beauty ; (5) strength ; (6) wealth ;
(7) kith and kin.

There are thus seven causes in all, and these need some description.

Knowledge is power. Consciousness of power easily elates a man, who considers himself superior to others and treats them in a supercilious manner. If he accepts the greetings or the invitation of his fellowmen, or received them in audience, he thinks they should be thankful to him for his condescension. People should obey and serve him, for by virtue of his knowledge he thinks he has a right over them. Such a proud "Alim" is sorry for the sins of others, but unmindful of his own condition. While he freely distributes Heaven and Hell among his fellowmen, he claims salvation and Heaven for himself. The question is whether he is really justified in holding the title of Alim. For an Alim is one who, knowing himself knows God, who fears the Lord most, who holds himself

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more responsible for his actions, for he knows good and evil, and feels the awful presence of a mighty and just Being who looks to righteousness alone.

Let us consider why men of knowledge become proud. There are two main causes which should be noted. First there is a false conception about the nature of real knowledge. Devoted to certain sciences and arts, such as mathematics, physics, literature, and dialectics, they think that proficiency in them makes a man perfect. But real knowledge means the lifting of the veil from before the eyes of the heart, so as to see the mysterious relations between man and his maker, and to be filled with a sense of awe and reverence in the presence of an omniscient holy being who pervades the universe. This attitude of mind, this enlightenment is real knowledge. It produces humility and repels pride.

Secondly, there is an indifference to moral training during student life. Wicked habits thus produce bitter fruits of pride. Wahb has well illustrated this point when he says: "Knowledge is like rain falling from above, so pure and sweet, but the plants when they absorb it embitter or sweeten it according to their tastes. Man in acquiring knowledge acquires power, which gives strength to the hidden qualities of his heart. If he was prone towards pride and paid no attention to the subjugation of it, he would prove more proud when he acquires knowledge." "There will be men," says the Prophet, "who will have the Quran on their lips, but it will not go down their throats. They will claim knowledge of it, calling themselves learned Qari. They will be from among

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you, my companions, but woe to them, for they will see the consequences of it in Hell."

Warned by their Prophet, his companions lived a life of humility, and their example taught its lesson to their successors. A person came to Khalif Omar after morning prayers and said: "I should like to give public sermons." "My friend," said the Khalif, "I am afraid you would soon be puffed up with pride." Huzafa, the companion of the Prophet, was a leader of prayer. One day he said to his congregation: "Brethren, have another leader, or go and pray alone, for I begin to feel puffed up with your leadership."

Thus, the companions of the Prophet lived meekly, the humble servants of God on earth, keenly watching the changing phases of their hearts and promptly seeking the remedy. But we who call ourselves their followers not only do not try to purify our hearts but do not even think it worth while to consider the means for their purification. How can we expect salvation? But we ought not to lose heart. The apostle of mercy for the worlds (Rahmet ul lilalamin) has said: "Soon a time will come when if any person will do even one-tenth of what you are doing now, he will have his salvation."

Devotion and religious service elicit admiration and praise for the devotee, who finding himself respected by the people is elated. This elation quietly develops into pride, and then the devotee considers himself a superior being and favoured of God. He despises his fellowmen and calls them sinners, who will be doomed for ever. But he does know that he himself will be doomed for despising his fellowmen and thinking too much of

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himself. The prophet says : " When you hear any person saying : ' Woe to the people, they are doomed,' know that he himself will be doomed first."

It is recorded that a certain sinner among the Jews passed by a well-known Pharisee. Struck with the appearance of the Pharisee's piety and devotion, the poor sinner sat down by him, believing in the saving grace of his holy touch. But the proud Pharisee disdainfully spoke out : " Touch me not, thou filthy sinner, and leave my presence." Whereupon God sent His word to the prophet of that age : " Go and tell that sinner ; thou art forgiven. As for that Pharisee, his devotion is cast aside and he is doomed."

3. People are usually proud of their lineage, and look down on men of low birth. They refuse to treat them on equal terms, and boastfully speak of their ancestors in the presence of men, who are treated by them in a haughty manner. This evil lurks even in the hearts of good and virtuous men, although their manners and actions throw a veil over it. But in an unguarded moment of excitement and fury this demon of pedigree is let loose from the innermost corner of the heart.

The Prophet's companion Abuzar says : " I was quarrelling with some one in the presence of the Prophet when suddenly in a fit of rage I abused the man : ' Thou son of a negress ! ' On this the Prophet coaxingly said to me : ' Abuzar, both the scales are equal. The white has no preference over the black. Hearing this I fell and said to the person : ' Brother, come and trample on my face and then forgive me.' "

It is reported in the Hadith that two men were

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quarrelling before the Prophet. One said to the other: "I am the son of such and such illustrious man, tell me who thy father is?" The Prophet, addressing the boastful man, said: "There were two men in the times of Moses who boastfully spoke of their pedigree. One said to the other: 'Look how my nine ancestors all in one line were men of renown.' And God said to Moses: 'Tell this man: All thy nine ancestors are in Hell, and thou art the tenth.'"

4. Women generally feel proud of their beauty. This leads to finding fault with others, and this gradually assumes the form of contempt and disdain. Ayesha, the wife of the Prophet, says: "One day a woman came to the Prophet and I said to him: 'Look at this dwarf.' The Prophet turned towards me and said: 'Ayesha, repent of what thou hast said, for it is slander.'"

5, 6, 7. People feel a sort of elation at the sight of their possessions. A merchant is elated with his stores, a landowner with his fields and groves, and a nobleman with his retinue and riches. In short, every person feels proud of his worldly possessions and looks down on those who are lacking in them. He believes in riches and worships mammon. He has no idea of what is meant by: "Blessed are the poor in spirit: for theirs is the kingdom of Heaven."

We may quote a parable from the Quran, "And set forth to them a parable of two men. For one of them we made two gardens of grape vines, and we surrounded them both with palms, and in the midst of them we made cornfields. Both these gardens yielded their fruits and failed nothing. We caused a river to gush forth in their

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midst. The man possessed much wealth, and he said to his companion while he disputed with him : I have greater wealth than you and am mightier in followers. While he entered his garden he was unjust to himself. He said : I do not think that this will ever perish. I do not think the hour will come, yet even if I return to my Lord I shall most certainly find a place better than this. His companion said to him, while disputing with him : Do you disbelieve in Him who created you from dust, then from a small germ life, then he made you a perfect man ? But as for me, Allah is my Lord, and I do not associate any one with my Lord. When you entered your garden, why did you not say : It is as Allah has pleased. There is no power save Allah. If you consider me to be inferior to you in wealth and children, perhaps my Lord will give me something better than your garden, and send on it a reckoning from heaven, so that it shall become even ground with no living plant. Or the waters may sink into the ground so that you are unable to find them. His wealth was indeed destroyed, and he began to wring his hands for what he had spent on it. While it lay there (for it had fallen down from the roofs) he said : Ah me ! would that I had not associated any one with my Lord. He had none to help him besides Allah, nor could he defend himself. In Allah alone is protection, the True One. In the bestowal of reward and in requital He is best.

“Set forth to them also the parable of the life in this world. It is like the water which we send down from the clouds, on account of which the herbs become luxuriant. Then these become dry, break into pieces, and the winds scatter them.

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Allah holds power over all things. Wealth and children are an adornment of the life of this world. The good works, the ever-abiding, are with your Lord better in reward than in expectation."

How fleeting are our worldly gains, and how foolish are we in feeling proud of them! Let us then live as meek and humble servants of God on earth.

Friendship and Sincerity (Ihya)

Friendship is one of God's favours, says the Quran. And hold fast by the covenant of Allah all together and be not disunited, and remember the favour of Allah on you when you were enemies, then He united your parts, so by His favour you become brethren. The Prophet says: "Those amongst you are my close companions who have good dispositions, are affectionate, and tenderly love each other." And again: "God when He shows His kindness towards any person gives him a good friend." "Verily God will say on the day of resurrection, where are those who loved each other for my sake; to-day they shall rest under my shelter when there is no other shelter."

"Seven kinds of men will, on the Day of Judgment, rest under His shelter when there will be no other shelter: (1) A just Imam. (2) An adult who is devoted to God. (3) A man who after coming out from the mosque finds his heart attached to it till he enters again. (4) Two friends who lived and died in their friendship for God's sake. (5) He who for fear of the Lord wept in secret. (6) He whom a beautiful woman

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of good birth allures, but he replies : I have fear of my Lord. (7) He who gives alms in a manner that his left hand does not know what is given by his right hand."

Friendship, then, is God's favour and should be cultivated for His sake. But if we shun the company of our fellowmen let it also be for God's sake. "The strongest rope of Faith," says the Prophet, "is love and hate both for God's sake."

Christ says, "Love God by avoiding the wicked ; seek His nearness by shunning their company and please Him by courting their displeasure." "With whom should we keep company, O Word of God?" asked the people. And Christ replied, "Sit with those whose appearance reminds you of God, whose words add to the stock of your knowledge, and whose actions serve as an incentive for acquiring the kingdom of Heaven."

God spoke to Moses saying, "Son of Amran, be up and find out a friend for thee, and he who would not be with thee for my good will is thy enemy."

Choose a friend who has five qualities, viz. : wisdom, good disposition, abstinence from sin, heresy, and greed.

A fool's company gives no good, it ends in gloom. Good disposition is necessary in as much as a man may be wise, but be subservient to his inordinate passion, and hence unfit for company. And a sinner and a heretic are to be avoided, for the simple reason that they who have no fear of the Lord and are regardless of committing forbidden actions are not to be relied on. Besides contagion will secretly spread, and he, too, will think of sin lightly and gradually lose power of

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resisting it. And a greedy worldling is to be avoided because his company will deaden the heart in the quest of the kingdom of Heaven.

Alkama on his death-bed gave a fine description of a friend. "My son," said he, "if you wish to keep company, try to find out such a friend who, when you live with him, defends you, adds to your prestige, bears the load of your hardships, helps you in your doings, counts your virtues, dissuades you from vices, readily responds to your requests, inquires himself for your needs when you keep quiet, shows his deep sympathy in your sufferings, bears witness to your sayings, gives good advice when you intend to do some work, and prefers you to his own self when difference arises between you and him." This piece of advice gives the qualities of a friend in a nutshell. When Caliph Mamun the Abbaside heard of it, he said, "Where should we find such a friend." And Yahya replied, "Alkama's description means that we should live in retirement."

Imam Jafar "Assadiq" (the veracious) gives a negative description of a friend. "Do not keep company with five sorts of men, viz.: a false man, who deceives you like a mirage; a fool, who cannot benefit you (even if he tries to do so he would do harm through his foolishness); a miser, who when you need his help the most, severs himself from you; a coward, who will leave you when you are in danger; a wicked sinner, who will sell you for a piece of bread."

Sahl of Taster says, "Avoid the company of three kinds of men: (1) tyrants who forget God, (2) Ulama who practise dissimulation, (3) Sufis who are ignorant."

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It must be remembered here that the above passages serve as an ideal, but for purposes we should look to the present practical conditions and try to get as much good as may be had from them. For man's life seems dreary when he has no friends. And men are like trees. Some are fruit-bearing and shady, some are shady only, and some are mere thorns and thistles. Similarly some friends are a blessing both here and hereafter ; some are for worldly gain, for the world is a shadow, and some are of no good in this world and the next, as if they are scorpions in human form.

" And they were not enjoined anything except that they should serve Allah, being sincere to Him in obedience, upright, and keep up prayer, and pay the poor rate (zakat), and that is the right religion." " Then serve God, being sincere in religion unto Him. Aye, God's is the sincere religion." Musab says that his father Saad was considering himself superior to other poor and destitute companions of the Prophet. " God," said the Prophet, " has helped my people with my poor and humble followers' prayer and sincerity." " Sincere action," says the Prophet, " even if it be little will suffice for thee." The following saying of the Prophet is reported by Abu Huraira : " Three persons shall be questioned first on the day of resurrection. One will be the learned man, who would be asked as to what he had done with his learning." " Day and night," the learned man will reply, " I tried my best to propagate it, O Lord." " Thou speakest falsely," God will answer, and the angels will also join with Him. " Thy sole aim was to be called a learned man by the people, and the title was thine."

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The second will be the rich man, who would be asked about his riches. "Day and night," the rich man will reply, "I gave it in charity." "Thou speaker of untruth," God and his angels will say. "Thou wishest to be labelled a generous man, and it was done." The third will be the martyr, who too will be asked about his deed. "O Lord," the martyr will reply, "Thou didst command us to wage Holy War (Jihad). I obeyed Thee and fell fighting." "Thou liest," God and His angels will answer. "Thy aim was to be trumpeted as a hero and it was done." "Then," says Abu Huraira, "the Prophet after finishing the sermon pressed me and said: These three would be the first to be thrown into the flames of hell."

In the narratives of the Israelites a story is told of a certain devotee who had served God for many years. Once he was informed of the apostacy of a tribe, which, forsaking the true worship of Yahweh, had taken to tree worship. The hermit, filled with the spirit of the "jealous" God, took an axe and set out to level the tree to the earth. But the devil, in the shape of an old man, met him on the way and inquired of his intention. The hermit told him of his determination, whereupon Satan addressed him thus: "Why on earth are you leaving aside your prayers and vigils and devoting yourself to other work?" "But this too is a sacred cause," replied the hermit. "No, nor will I allow you to do so," exclaimed the devil. Whereupon the hermit in the white heat of his pious rage caught hold of the devil and forcibly held him down. "Spare me, sir," begged the devil, "I have something to say to you." The

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hermit let him go. Then spoke Satan: "I think God has not commanded you to do this thing. You do not worship the trees, you are not responsible for the sins of others. If God wills it he will send some prophet, and they are so many, who would carry out His order. So I think it is not your duty, why then trouble yourself?" "But I belong to the chosen people of Yahweh, and I am in duty bound to do so," replied the hermit. Whereupon they again began to wrestle, and eventually Satan was thrown down. "Oh, I see," cried Satan. "An idea has just come into my mind; let me go, please, and I will tell you." Thus obtaining his release, the Evil One addressed him as follows: "Is it not the case that you are poor and have to live on the alms of those who are devoted to you? But in your heart of hearts you would like to shower your bounties on your brethren and neighbours, so generous and compassionate is your nature. What a pity that such a noble soul lives on alms." "You have read my mind aright," quietly responded the hermit. "May I hope," said the Evil One entreatingly, "that you will be pleased to accept two golden dinars which you will find at your bedside every morning from to-morrow. You will then be relieved of depending on others, and be in a position to do charity to your poor relations and brethren. As for that wretched tree, what if that be cut down. Surely your poor needy brethren would get nothing, and you would lose the opportunity of helping them, while the tree would grow again." The hermit pondered over these words and said to himself, "This old man speaks quite reasonably, but let me think over the pros and

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cons of the case. Am I a prophet? No, I am not; therefore I am not bound to cut it down. Am I commanded to do so? No. Then if I do not do it I shall not be guilty of the iniquity. Should I accept his proposal? No doubt from the religious point of view it is more useful. No doubt. I think I should accept it: yes, I must." Thus the two pledged their words, and the hermit returned. Next morning he found the two dinars at his bedside and was highly pleased. Another morning the glittering gold was there, but on the third morning the hermit searched for them in vain. His fury knew no bounds. He rushed for his axe, and hurried with it towards the place of idolatry. Satan again met him in the way as before. "Thou wretch, thou arch-devil," cried out the hermit, "wilt thou prevent me from my sacred duty?" "You cannot do it, you dare not do it," retorted the Evil One. "Hast thou forgotten the test of my powers," sharply replied the infuriated hermit and rushed at him. But to his great discomfort the hermit instantly fell flat on the ground like a dry leaf from a tree. The devil planted his foot on his chest, holding him by the throat, dictating the following terms: "Either swear not to touch that tree or be prepared to die." The hermit finding himself quite helpless said, "I swear, but tell why I am so discomforted." "Listen," answered Satan. "At first thy wrath was for God's sake and zealous vindication of his commandments. Hence I was defeated, but now thou art furious for thyself and worldly gain." The story illustrates the saying, "I will certainly cause them all to deviate from the way except Thy servants from among those who are sincere."

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A devotee cannot be immune from Satan's temptation except by sincerity, and therefore Saint Maaruf of Karkh used to upbraid himself, saying : " If thou wishest salvation, be sincere."

Yacub, the Sufi, says : " He who conceals his virtues like vices is sincere." In a dream a man saw a Sufi who was dead, and inquired about the actions of his previous life. " All those actions," said the Sufi, " which were for God's sake I was rewarded for, even the least of them. For example, I had thrown aside a pomegranate's peel from the thoroughfare. I found my dead cat, but lost my ass worth one hundred dinars, and a silken thread on my cap was found on the side of iniquities. Once I gave something in charity, and was pleased to see people looking at me—this action has neither reward nor punishment for me." " How is it that you got your cat and lost your ass ? " said the man to the Sufi. " Because," responded the latter, " when I heard of the death of my ass I said : ' Damn it.' I ought to have thought of God's will." Saint Sufyan Saori, when he heard of this dream, said, " The Sufi was fortunate as no punishment was meted out to him for that charity which pleased him when people watched him."

There is a report that a man, putting on a woman's dress, used to frequent purdah parties in marriage and funeral processions. Once a lady's pearl was lost in a party. Everybody was being closely searched, and the man was very much afraid of the disclosure of his identity, as it would mean the loss of his life. He sincerely repented in his heart never to do the same thing again, and asked God's forgiveness and help. Then he found

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that it was now the turn of himself and his companion to be searched. His prayer was heard, the pearl being found in his companion's clothes, and he was saved.

A Sufi narrates the following story :

"I joined a naval squadron which was going on holy war (Jihad). One of us was selling his provision bag, and I bought it, thinking it would prove useful in the war, and that when the war was over I might dispose of it with profit. That same night I dreamt that two angels came down from heaven. One of them said to the other : ' Make a complete list of the crusaders.' The other began to write down : So and so goes on a trip ; so and so for trading ; so and so for reputation ; so and so for God's sake. Then he looked at me, saying : ' Put this man down as trader.' But I spoke : ' For God's sake do not misrepresent me. I am not going for business. I have no capital. I have simply started for the holy war.' ' But, sir,' said the angel, ' did you not buy that provision bag yesterday, and were you not thinking of making some profit ? ' I wept and entreated them not to put me down as a trader. The angel looked at the other, who said : ' Well, write thus : This man set out for the holy war, but on the way bought a provision bag for profiting : now God will judge the man.' "

Saint Sari Saqati says : " Two rakats of prayer offered with sincerity in seclusion are better than copying seventy or seven hundred traditions with the complete list of authorities. Some say that one moment's sincerity is salvation, but it is very rare. Knowledge is the seed, practice is the crop, and sincerity is the water nourishing it. Some

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say that God's displeasure is revealed in a person who is given three things, and is denied the same number. He gets access into the society of the virtuous, but derives no benefit therefrom. He performs good actions, but lacks sincerity. He learns philosophy, but fails to understand truth." Says Susi: "God looks to sincerity only, and not to the action of his creatures." Says Junaid: "There are some servants of God who are wise, who act as wise men, who are sincere when they act, then sincerity leads them to virtue." Mohammed, son of Saïd Marwazi, says: "The whole course of our actions tends towards two principles, viz. (1) His treatment meted out to thee; (2) thy action for him. Then willingly submit to what is meted out to thee and be sincere in all thy dealings. If thou art successful in these two things thou shalt be happy in both worlds."

Says Sahl: "Sincerity means that all our actions or intentions—all the states of our minds, whether we are doing anything or at rest—be solely for God." But this is very difficult to acquire, as it does not in the least attract the ego itself. Rowim says: "Sincerity means disregard of recompense for action in both the worlds." In this he wishes to point out that the gratifications of our sensuous desires, whether in this world or the next, are all insignificant and low. He who worships God in order to attain joy in paradise is not sincere. Let him act for God's "Riza." This stage is reached by Siddiks (sincerely devoted to God), and is sincerity *par excellence*. He who does good actions for fear of hell or hope of heaven is sincere in as much as he gives up at present his sensual worldly enjoyments, but wishes for the future the

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gratification of his appetite and passion in paradise. The longing of true devotees is their Beloved's Riza. It may be objected here that men's motive is pleasure, that freedom from such pleasures is a purely divine attribute. But this objection is based on misunderstanding. It is true that man desires pleasure, but pleasure has different meanings. The popular view is gratification of sensuous desires in paradise, but it has no idea of the nature of higher pleasures of communion and beatitude or the vision of God, and hence fails to consider them as pleasures. But these are the pleasures, and he who enjoys them will not even look to the popular pleasures of paradise for his highest pleasure. His *summum bonum* is the love of God.

Tufail says: "To do good for men's sake is hypocrisy; not to do is infidelity; sincere is he who is free from both and works for God only." These definitions suggest the ideal of sincerity aimed at by noble souls. Let us now look to the practical side of it for the sake of the average man.

Actions make an impression on the heart, and strengthen that quality of it which served as a stimulus for them. For example, hypocrisy deadens the heart, and godly motive leads to salvation. Both of them will gather strength in proportion to the actions which proceed from their respective sources. But as they are intrinsically opposed to each other, an action which gets an equal stimulus at one and the same time will be stationary in its effect on the heart. Now take a mixed action which draws the doer nearer to virtue, say, by one span, but removes him away by two spans, the inward result of his progress

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will be that he would remain where he was, although he would be rewarded or punished according to his motive. A man starts for "Haj" but takes with him some articles for trade, he will get his reward of pilgrimage, but if his motive was trade only he could not be considered a "Haji." A crusader who fights for his religion would have his recompense although he acquires booty, for so long as his sole motive is to uphold the cause of religion the latent desire of booty would not come in the way of his recompense. Granted that he is inferior to those noble souls who are wholly absorbed in Him, "who see through Him, who hear through Him, who act through Him," (Hadis) he still belongs to the good and the virtuous. For if we apply the highest standard to all, religion will be considered a hopeless task, and will ultimately be reduced to pessimism.

At the same time we must sound a note of warning for those who are satisfied with the low standard. They are very often deceived. They consider their motive is purely for God's sake while in reality they aim at some hidden sensuous pleasure. Let a doer, after he has exerted himself and pondered over his motive, be not over-confident of his sincerity. With the fear of its rejection let him hope for its acceptance—this is the creed of the righteous who fears the Lord and hopes from Him.

The Nature of Love (Ihya)

Experiences are either agreeable and therefore desired or disagreeable and avoided. Inclination

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towards a desired object when deeply rooted and strong constitutes love. Knowledge and perception of the beloved is the first requisite for love which is consequently divided according to the division of the five senses, each of which is inclined towards its desired object. Thus the eye apprehends beautiful forms, the ear harmonious sounds, etc. This kind of experience we share with the animals. There is, however, one more sense, peculiar to man, which delights the soul. The prophet has said: "I desire three things from your world, sweet smell, tender sex, and prayer, which is the delight of my eye." Now prayer is neither smelt nor touched—in fact, its delight is beyond the scope of the five senses, and yet it has been described as the "delight of my eye," which means the inner eye—the soul with her sixth sense. Concepts of this special sense are more beautiful and charming than sensuous objects—nay, they are more perfect, and strongly attract the soul. Is it not, then, possible that One who is not perceived by the five senses may yet be found and felt attractive by that sense and loved by the soul?

Let us now enumerate the circumstances which excite love. 1. Every living being first of all loves his own self, that is to say; the desire for continuity of his existence, as opposed to annihilation, is innate. This desire is augmented by the desire of the perfection of his self by means of sound body, wealth, children, relations, and friends. For all of these serve as a means to the end of the continuity of his self, and therefore he cherishes love for them. Even "unselfish" love of his dear son, if probed, smacks of love for the continuity

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his self, because his son, who is part of his self, serves as a living representative of his self's continuity.

2. The second cause is the love for one's benefactor towards whom the heart is naturally attracted. Even if he be a stranger, a benefactor will always be loved. But it must be remembered that the benefactor is loved not for himself, but for his beneficence, the extent of which will be a dominating factor in determining the degree of love.

3. The third cause is love of beauty. It is generally supposed that beauty consists in red and white complexions, well proportioned limbs, and so forth, but we can also say "beautiful writing," "beautiful horse," etc. Hence beauty of an object consists in its possession of all possible befitting perfections. It will vary in proportion to the perfections attained. That writing in which all the rules of caligraphy are properly observed will be called beautiful, and so on. At the same time there can be no standard for judging the beauty of different objects. The standard for a horse cannot be the same for, say, writing, or man. It must also be remembered that beauty is not connected with sensible objects only, but is also related to concepts. A person is not always loved for his external beauty, but often the beauty of his knowledge or virtues attract the heart. It is not necessary that the object of such kind of love be perceived by the senses. We love our saints, imams, and prophets, but we have never seen them. Our love for them is so strong that we would willingly lay down our lives for upholding their good name. If we wish to create love for them in

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young minds we can produce it by giving graphic accounts of their virtues. Stories of the heroes of any nation will excite love for them.

"Love looks not with the eyes but with the mind ; and therefore is winged Cupid painted blind."

4. The fourth cause is a sort of secret affinity between two souls, meeting and attracting each other. It is what is called "love at first sight." This is what the prophet meant when he said, "The souls had their rendezvous: Those who liked each other, then love here; those who remained strangers then do not join here." If a believer goes to a meeting where there are a hundred manafiks (hypocrites) and one momin (faithful) he will take his seat by the side of the momin. It seems that likes are attracted by their likes. Malik bin Dinar says: "Just as birds of the same feather fly together, two persons having a quality common to both will join."

Let us now apply these causes, and find out who may be the true object of love. First, man who is directly conscious of his own self, in whom the love of continuity of the self is innate, if he deeply thinks on the nature of his existence will find that he does not exist of his own self, nor are the means of the continuity of his self in his power. There is a being, self-existent, and living who created and sustains him. The Quran says: "There surely came over man a period of time when he was not a thing that could be spoken of. Surely we have created man from a small life germ uniting. We mean to try him, so we have made him hearing, seeing. Surely we have shown him the way, he may be thankful or unthankful." This contemplation will bear the fruit or love for

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God. For how could it be otherwise when man loves his own self which is dependent on Him, unless he be given up to the gratification of his passions and thereby forgetting his true self and his sustainer.

Secondly, if he thinks over the aim and scope of beneficence, he will find that no creature can show any purely disinterested favour to another because his motive will be either, 1. Praise or self-gratification for his generosity; or, 2. Hope of reward in the next world or divine pleasure. Paradoxical though it sounds, deep insight into human nature leads us, inevitably, to the conclusion that man cannot be called "benefactor," in as much as his action is prompted by the idea of gain and barter. A true benefactor is one who in bestowing his favours has not the least idea of any sort of gain. Purely disinterested beneficence is the quality of the All-merciful Providence, and hence He is the true object of love.

Thirdly, the appreciation of inward beauty, that is to say the contemplation of any attractive quality or qualities of the beloved causes a stronger and more durable love than the passionate love of the flesh. However such a beloved will still be found lacking in beauty from the standpoint of perfection because the three genders are creatures and therefore cannot be called perfect. God alone is perfect beauty—holy, independent, omnipotent, all-majesty, all-beneficent, all-merciful. With all this knowledge of His attributes we still do not know Him as He is. The prophet says: "My praise of Thee cannot be comprehensive, Thou art such as wouldst praise Thyself." Are not these attributes sufficient to evoke love for

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him? But beatitude is denied to the inwardly blind. They do not understand the attitude of the lovers of God towards Him. Jesus once passed by some ascetics who were reduced in body. "Why are you thus?" he said to them. And they replied, "Fear of hell and hope of heaven have reduced us to this condition." "What a pity," rejoined Jesus, "your fear and hope is limited to creatures." Then He went onward and saw some more devotees, and put the same question. "We are devoted to God and revere Him for His love," they replied with downcast eyes. "Ye are the saints," exclaimed Jesus, "you will have my company."

Fourthly, the affinity between two souls meeting and loving each other is a mystery, but more mysterious is the affinity between God and His loving devotee. It cannot and must not be described before the uninitiated. Suffice it to say that the souls possessing the higher qualities of beneficence, sympathy, mercy, etc., have that affinity hinted at in the following saying of the prophet: "Imitate divine attributes." For man has been created in the image of God, nay he is, in a way, akin to Him, says the Quran.

And when the Lord said to the angels: "Surely I am going to create a mortal from dust, so when I have made him complete, and breathed into him of My Ruh (soul), fall down making obeisance to him." It is this affinity which is pointed out in the following tradition: God said to Moses, "I was sick and thou didst not visit Me." Moses replied, "O God, thou art Lord of heaven and earth: how couldst Thou be sick?" God said, "A certain servant of mine was sick: hadst

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thou visited him, thou wouldst have visited Me." Therefore our prophet Mahommed has said : " Says God : My servant seeks to be near Me that I may make him My friend, and when I have made him My friend, I become his ear, his eye, his tongue." It must, however, be remembered that mystical affinity vaguely conceived leads to extremes. Some have fallen into abject anthropomorphism ; others have gone so far as to believe in the airy nothings of pantheism. These are all vagaries of the imagination, whether they take the form of " Ibu Allah " (Son of God), or " Anal Haq " (I am God). They are to a great extent responsible for the evils of superstition and scepticism.

These four causes, when properly understood, demonstrate that the true object of our love is God, and therefore it has been enjoined : " Thou shalt love the lord thy God with all thy heart and with all thy soul and with all thy mind."

THE NATURE OF MAN

SOME RELIGIOUS AND MORAL TEACHINGS OF AL-GHAZZALI

The Nature of Man

THOUGH man shares with the other animals external and internal senses, he is at the same time also endowed with two qualities peculiar to himself, knowledge and will. By knowledge is meant the power of generalization, the conception of abstract idea, and the possession of intellectual truths. By will is meant that strong desire to acquire an object which after due consideration of its consequences has been pronounced by reason to be good. It is quite different from animal desire, nay, it is often the very opposite of it.

In the beginning children also lack these two qualities. They have passion, anger, and all the external and internal senses, but will finds its expression only later. Knowledge differs according to the capacity for it, according to the latent powers in a man. Hence there is a variety of stages amongst Prophets—the Ulamas, the Sufis, and the Philosophers. Further progress is possible even beyond these stages, for divine knowledge knows no bounds. The highest stage is reached by one to whom all truths and realities are revealed

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intuitively, who by virtue of his exalted position enjoys direct communion and close relation with the Most Holy. The real nature of this position is known only to him who enjoys it. We verify it by faith. A child has no knowledge of the attainments of an adult ; an adult is not aware of the acquisitions of a learned man. Similarly, a learned man is not cognizant of the holy communion of the saints and the prophets, and of the favours bestowed on them. Although the divine blessings descend freely, those are fit recipients of them whose hearts are pure and wholly devoted to Him. "Verily," says the Hadis, "the desire of the virtuous is to hold communion with me, and I long to look at them." "He who approaches me a span, I approach him an arm." The divine favours are not withheld, but hearts dedimmed by impurity fail to receive them. "Had it not been that the devils hover round the hearts of men, they would have seen the glories of the Kingdom of Heaven."

The superiority of man consists thus in his being cognizant of divine attributes and actions. Therein lies his perfection ; thus he may be worthy of admission to God's presence.

The body serves as a vehicle for the soul, and the soul is the abode of knowledge, which is its fundamental character as well as its ultimate object. The horse and the ass are both beasts of burden, but a superiority of the former is found in its being gracefully adapted for use in battle. If the horse fails in this it is degraded to the rank of mere burden-bearing animals. Similarly with man. In certain qualities man resembles a horse and an ass, but his distinguishing trait is his

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participation in the nature of the angels, for he holds a middle position between the beast and the angel. Considering the mode of his nourishment and growth he is found to belong to the vegetable world. Considering his power of movement and impulses he is a denizen of the animal kingdom. The distinguishing quality of knowledge lifts him up to the celestial world. If he fails to develop this quality and to translate it into action he is no better than a grunting pig, a snarling dog, a prowling wolf, or a crafty fox.

If he wishes for true happiness, let him look upon reason as a monarch sitting on the throne of his heart, imagination as its ambassador, memory as treasurer, speech as interpreter, the limbs as clerks, and the senses as spies in the realms of colour, sound, smell, etc. If all these properly discharge the duties allotted to them, if every faculty does that for which it was created—and such service is the real meaning of thanksgiving to God—the ultimate object of his sojourn in this transitory world is realized.

Man's nature is made up of four elements, which produce in him four attributes, namely, the beastly, the brutal, the satanic, and the divine. In man there is something of the pig, the dog, the devil, and the saint. The pig is the appetite which is repulsive, not for its form, but for its lust and its gluttony. The dog is passion, which barks and bites, causing injury to others. The devil is the attribute which instigates these former two, embellishing them and bedimming the sight of reason, which is the divine attribute. Divine reason, if properly attended to, would repel the evil by exposing its character. It would properly

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control appetite and the passions. But when a man fails to obey the dictates of reason, these three other attributes prevail over him and cause his ruin. Such types of men are many. What a pity it is that these who would find fault with those who worship stones do not see that on their part they worship the pig and the dog in themselves: Let them be ashamed of their deplorable condition and leave no stone unturned for the suppression of these evil attributes.

The pig of appetite begets shamelessness, lust, slander, and suchlike; the dog of passion begets pride, vanity, ridicule, wrath, and tyranny. These two, controlled by the satanic power, produce deceit, treachery, perfidy, meanness, etc., but if divinity in man is uppermost the qualities of knowledge, wisdom, faith and truth, etc., will be acquired.

Know then that mind is like a mirror which reflects images. But just as the mirror, the image, and the mode of reflection are three different things, so mind, objects, and the way of knowing are also distinct. There are five reasons which may prevent the object from being reflected in the mirror. 1. There may be something wrong with the mirror. 2. Something other than the mirror may prevent the reflection. 3. The object may not be in front of it. 4. Something may come between the object and the mirror. 5. The position of the object may not be known so that the mirror may be properly placed. Similarly, for five reasons, the mind fails to receive knowledge. 1. The mind may be imperfect, like the child's. 2. Sin and guilt may bedim the mind and throw a veil over it. 3. The mind may be

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diverted from the real object. For example, a man may be obedient and good, but instead of rising higher to the acquisition of truth and contemplation of God is contented with bodily devotions and acquirements of means of living. Such a mind, though pure, will not reflect the divine image, for his objects of thought are other than this. If this is the condition of such mind, think what will be the state of those minds which are absorbed in the gratification of their inordinate passions. 4. An external screen may, as it were, come before the objects. Sometimes a man who has subjugated his passions, still through blind imitation or prejudices fails to know the truth. Such types are found amongst the votaries of the Kalem. Even many virtuous men also fall a prey to it and blindly stick to their dogmas. 5. There may be ignorance of the means for the acquisition of truth. Thus for illustration, a man wants to see his back in a mirror; if he places the mirror before his eyes he fails to see his back; if he keeps it facing his back it will still be out of sight. Let him then take another mirror and place one before his eyes and the other facing his back in such a position that the image of the latter is reflected in the former. Thus he will be able to see his back. Similarly the knowledge of the proper means is a key to the knowledge of the unknown from the known.

The divine dispensation is liberal in the distribution of its bounties, but for reasons mentioned above, minds fail to profit by them. For human minds partake of the nature of the divine, and the capacity to apprehend truth is innate. The Quran says: "Surely we offered the trust

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to the heavens and the earth and the mountains, but they declined to bear it up and were afraid of it, and man took it up. Surely he is not just (to himself) and is ignorant." In this passage the innate capacity of man is hinted at, and refers to the secret power of knowing God latent in human minds, by virtue of which they have preference over other objects and the universe. The Prophet says: "Every child is born in the right state (Fitrat), but his parents make him a Jew, a Christian, or a Magian." And again: "Had it not been that evil spirits hover round the hearts of the sons of Adam they would have seen the kingdom of heaven." Ibn Umar reports that the Prophet was once asked as to where God is found "either on earth or in Heaven." "He is in the hearts of his faithful servants," replied the Prophet.

It will not be out of place to throw some light here on the following terms, which are often vaguely applied while dealing with the question of human nature.

1. Qalb (heart) has two meanings (a) a conical shaped piece of flesh on the left side of the chest, circulating blood, the source of animal spirits. It is found in all animals. The heart thus belongs to the external world and can be seen with the material eyes. (b) A mysterious divine substance which is related to the material heart like the relation between the dweller and the house or the artisan and his implements. It alone is sentient and responsible.

2. Ruh (spirit) means (a) a vapoury substance which issues from the material heart, and quickens every part of the body. It is like a lamp which is

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placed in a house and sheds its light on all sides. (b) The soul which is expressed in the Quran as "divine commandment," and is used in the same sense as the second meaning of Qalb, mentioned above.

3. Nafs (self) which means (a) the substratum for appetite and passion. The Sufis call it the embodiment of vices. (b) The ego which receives different names in accordance with the qualities acquired from changes in its conditions. When in subjugating passions it acquires mastery over them and feels undisturbed, it is called the peaceful self (Nafsi mutmainna). The Quran says: "Nafs that art at rest return to thy Lord well pleased with Him, well pleasing." When it upbraids man for his actions it is called conscience (Nafsi lauwama). When it freely indulges in the gratification of his passions, it is called the inordinate self (Nafsi ammara).

THE WISDOM OF MUHAMMAD

(FASI-I-MUHAMMADIYYAH)

THIS is called the wisdom of Individuality, as Muhammad (peace be on him) was the most perfect man in the species of mankind. His mission began with nabuwat (prophetship) in the spiritual world, as per Hadith—"I was Nabi while Adam was yet between water and mud," and it ended with nabuwat in the material world, as he is the exponent of all the asma (names) of Adam. His existence displays a triuneness of self and of existence in the beginning and of manifestation at the end. Hence he said in the matter of love, "Three things of your world have been made beloved to me," and of these three he mentioned women and fragrance, and said the "coolness of my eyes has been caused in prayer (salat)."

"Woman" has been placed before "prayer," for woman in respect of manifestation is a part of man, and the understanding of one's self is prior to the understanding of God which is the result of the understanding of self. "Whoever understood his self understood his God" says a hadith. From this you may infer either that since you cannot understand yourself, you cannot understand God, or that every particle of creation is an indication of the reality which is the existence of God.

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When women were beloved to the Prophet (peace be on him) he showed kindness to them; for the whole always tends towards its part. By this are expounded the doctrine of *Nafakhtu fih min ruhi* (Suratu Sad XXXVIII. 173): "Breathed unto him (Adam) from My breath"; and the mystery of death; for God intensely expressed the desire of meeting those who are fond of Him, and said to David in respect of them: "Oh, David, I am very fond of those who are fond of Me." This by way of special meeting with them. The Prophet in the Hadith of Dajjal has said: "None of you will see God until you die." The position of man in this world thus stands in his way of Divine vision; God therefore is irresolute in taking away the breath of a believer, as man abhors death, and God abhors to do a thing abhorrent to him. He has therefore given out the pleasantness of meeting Him as the goal of man's life, and not the termination in death, since God has said: "The believer has finally to meet Me."

When God breathed His breath into Adam He loved His own self, for He made man in His own image. The creation of man is from the four elements, which in his body appear as four humours. When the breath entered into this composition a light appeared in it. Since there was dampness in the body, the light of the soul of man appeared to be of the nature of fire. This is why God talked to Moses from fire. Owing to the aptitude of the body, the light became fire, the breath of God therefore appeared as fire.

God took out of Adam another image which He called woman. When she appeared in his own

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form Adam showed inclination towards her, just as one shows inclination towards one's own self; and the woman showed inclination towards him, such as one shows towards one's own self and one's own native land. Woman was, therefore, beloved of the Prophet (peace be on him), just as one made in His own image (*i.e.* Adam) was beloved of God. And God caused the angels of light to bow before Adam, although they were higher in rank, having been created out of light. Thus the relationship of form was established between God and man, and man and woman. Man became the couple of God, and woman became the couple of man. Thus three individualities appeared; God, man, and woman.

Man showed inclination to God, his original, just as woman showed it towards man, her original. This love of man towards woman is thus really his love towards God. Therefore the Prophet (peace be on him), the perfect man, said *Hubbiba ilayya*. The women "were made beloved to me" and did not say *Ahbabtu min nafsih* "I did love by myself." Thus the Prophet was qualified with the attributes of God.

When man loved woman he became desirous of copulation, which is the real adhesion in the world of elements. By copulation, lust spreads throughout the organs and fibres of the body. This is why bathing is enjoined after this act; the purification of the body is to be the purification of it as a whole, just as man at the time of copulation had become *fani* (annihilated) as a whole. God is jealous that His *banda* (created) should not derive pleasure from other than Himself. Bathing cleanses the *banda*, so that he reverts in imagina-

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tion or in sight by such cleansing to Him, in whom he had really become fani (annihilated) at the particular moment. Such reversion is considered very necessary. When banda observes God in woman, his observance is of passive character; when he observes Him in his own nafs (individuality), that nafs having produced the woman, his observance is of active character. When he observes Him in such a way that the face of the woman disappears from his sight, his observance of God is of passive character without a mediary, but his observance of God in woman, as emanating from himself is of more perfect character, for then banda observes God both in His active and passive character, he being of active and she of passive character; this is far better than the observance of God in one's self without the face of woman.

Therefore the Prophet (peace be on him) loved woman. God cannot be observed without the medium of matter; as He is ghani (independent) and does not care to show Himself to the people of the world. When such is the case, the observance of God in woman is more perfect than in any other material object.

The principal way of observance of God is Nickha (copulation), which is the favour bestowed by God on the creature who was made in His form and appointed to be His vicegerent on earth. This creature is also the mirror in which He saw Himself—one in whom He breathed His spirit. The externality of this one is named the "created"; while its internality is Himself. For this reason the internality of this creature moulds its externality, just as God moulds all

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forms from the Heaven to the Earth, which are the highest and the lowest manifestations ; woman being the lowest manifestation. Hence the Prophet (peace be on him) used the word Nisa (women), a word which is always used in the plural number and which has also the significance of "being later," as she came into existence later than man, and he loved women, as they were thus lower in the ranks of manifestation. They have the same relationship with man regarding rank as Nature has with God. God manifested the forms of the world in Nature by His attention which is called Nickha in the casual world, and will-power in the spiritual world. Whoever loved woman in this sense, loved her with divine love ; and whoever loved her out of lust is debarred from this knowledge ; and to such an one, she becomes a figure without soul. Such an one does not know from whom he is deriving pleasure ; he loves the place of love, and not the reality of it. Just as woman is lower in rank, for God has said : "As for men, they are higher in rank than they (women)," man is lower in rank than God, who made him in His form ; this owing to the devolution of Dhat.

God is the first active principle and form, the second and ayan-i-thabita (realities of the world in God's knowledge) come next, and they are differentiated from each other. As Muhammad (peace be on him) loved God, he loved women, God's forms in His lower rank. Nature is nothing else than the breath of God into which forms, lower and higher, have been made immanent, and made to appear as the phenomena of the world.

The Prophet (peace be on him) brought in

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"fragrance" next to women in the hadith. In women there is the fragrance of creation, the proverb is *Atyabut tiybi enaqul habib*—"the sweetest fragrance to the lover is the embrace of the beloved."

When God created the Prophet (peace be on him) the Prophet stood before Him in passivity; and the world was created out of him; and God breathed His breath into him, which was fragrance itself. Hence the Prophet loved fragrance and gave it the place next to women. Since fragrance was the essence of creation, which is God Himself, it became beloved to the Prophet, who found fragrance in everything.

Evil odour is not evil in its own nature. It is fragrance itself to itself. The reality of everything is sweet; evil is an aspect of the reality's manifestation. A thing becomes evil when it disagrees with one's temperament; or when it causes injury to one, or when it is contrary to the shariat. Good and evil cannot disappear from the world, God's grace is in both. An evil thing is good in itself, and regards good as evil from its viewpoint; just as a dunghill beetle regards dung as fragrance, and dies when it is exposed to the sweetness of a rose-flower.

The third thing that signified individuality is *salat* (prayer). The Prophet (peace be on him) said: "The coolness of my eyes is secured in *salat* (prayer)," which is the observance of God; it is a dialogue or communion between God and man. God has said: "You remember Me, I remember you." This *salat* is divided between God and man into two halves; one half for God and the other for man, as mentioned in the hadith.

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When the banda says : "In the name of God whose grace is universal and also particular." God says : "My banda has remembered Me." When banda says : "All praise to the Lord of the worlds." God says : "My banda has praised Me." When banda says : "Sovereign of the day of judgment." God says : "My banda has left all his affairs with Me." The above half relates to God. "We serve Thee and seek Thy assistance." This verse is participated between God and man. "Teach us the right path." These are things prayed for by the banda. Thus the recitation of the Surat-ul-fatihah in salat is wajib (necessary); its omission vitiates the prayer. When prayer is communion between God and man, God becomes the co-sitter (comrade) of man, as stated in a hadith sahih, "I am the co-sitter of one who prays to Me." Whoever becomes co-sitter of God, he sees Him, if he is one with keen vision (basr-i-hadid). Thus salat is the vision of God. If one does not possess such vision, he does not see Him. If one in salat does not see Him, he must at least have the faith that he sees Him. At the time of prayer he must attend to his Qibla (point in front of him) and see what conditions dawn on him.

In salat he is the leader (imam) of those who pray behind him or, in their absence, of the angels who take their places (as stated in a hadith); and thus he becomes a rasul (or messenger) of God and His spokesman; for when he says : "God has heard the praises of him who praised Him," he appraises himself or those behind him that God has heard the words of those who praised Him.

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Then His followers or angels say: "O our Protector, the praise is entirely due to you"—the great excellence of salat consists in God uttering through the tongue of His banda the words "God has heard the praise of one who praised Him." Whoever does not have this beatific vision has not reached the goal of prayer and has not obtained the "coolness of eyes." There is no ordinance of shariat of the same kind as salat, for in salat attention should not be diverted to anything else, even of a compulsory religious nature, so long as it lasts; God has also said: "Salat (prayer) stands in the way of all shameless and abominable acts." The remembrance of banda by God is, however, a much superior grace "Wala zikrullahi akbaru." This dhikr is when God answers his banda, as already explained, when the latter praises Him in his salat, "for God knows what you do (in your salat)" and "whether you have lent your ear and have been observant."

Salat indicates the motion of the world from "adum" towards "external existence." This motion is of three kinds: straight, when the banda stands up in qiyam (standing posture in salat); horizontal, when he bends in ruku (bending posture); reversed, when he reverses his body in sojud (prostration). The first posture refers to his existence as man, the second to his existence as beast, and the third to his existence as vegetable. A mineral has no motion of its own, it requires an external impact.

The Prophet (peace be on him) said "The coolness of my eyes has been secured in salat," That is, God's tajalli (illumination) on banda is

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bestowed by Him as a gift, and not obtained by the banda as something due to him. When this *tajalli* (illumination) is a gift from God as a favour, *mushahada* (vision of God) is also a gift from Him of the same nature. And this vision of the beloved brings coolness to the eyes. If you derive the word *quarra* from *istiqla* "steadiness," it means that at the time of vision the banda's eyes become steady and concentrated. The banda sees Him either in a thing (as Moses saw Him in a fire, and the Prophet in a beardless youth) or in other than-thing (in one's self); and his eyes become steady; hence the diversion of attention to an extraneous object is prohibited in *salat*. Satan tries to divert his attention in *salat*, so that he loses sight of his beloved; and "man knows his own internal condition best, although he may put forth excuses."

God has also informed us that He is engaged in (*salat*) prayer towards us. He becomes prayer-sayer (*musalli*) in His name "Akhar" (the last), for this *ism* (name) of God comes in after the existence of the prayer-saying banda ends, and behind the entity of God whom the banda has created in his contemplation—or his imagination. The imagined God is what banda has created for himself. Junayd has said: "The colour of the water is the colour of its vessel." This is a very correct explanation of the above doctrine. This *tajalli* (illumination) is the God who prays and shows His *tajalli* when we are at prayer. We will be nearer to God, according to our conception of Him, *i.e.* He shows Himself in the form we conceive of Him, and everything is praising the all-patient and forgiving God, who is not quick

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in dealing out punishment. The form proclaims its own praise, as the Quran says: "There is no thing that does not proclaim its own praise"—the pronoun here refers to "thing." The man proclaims the praise of God, proclaims the praise of the one in his own conception, "the praise of the constructed is the praise of its constructor." The beauty and want of it in the constructed has reference to its constructor—the thing that proclaims itself, proclaims its Maker. If people understand this dictum of Junayd, they will accept the God of every believer, and observe God in every form and in all forms—every one's conception of God is according to his own idea and not out of his knowledge. God has therefore said through His Prophet (peace be on him): "I am near the idea which My banda has of Me." That is, "I appear to him in the form which he has conceived of Me." The banda may thus conceive of Him as limited or absolute—"the limited God is the one whom the heart of the believer contains." But in the heart of the believer His tajalliyat (illuminations) dawn one after another, and not all at once. The Absolute God cannot be contained in anything, for He is the reality of everything, and it cannot be said that the reality contains its "own self."

God alone shows the right path.

THE WISDOM OF ADAM

(FASI-I-ADAMIYYAH)

SHAYK MUHIYYUDDIN IBNI ALI UL ARABI calls this Fas, Ilqai-Rahmaniyyah, a direct inspiration to him, as opposed to indirect inspiration (Nafth-i-Ruhi). A direct Rahmaniyyah inspiration is from the name (ism) Hadi, without any intervention from the name (ism) Muzil. Again, these two inspirations are opposed to the inspirations from the name muzil—which also are both direct and indirect. Direct inspiration, whether Rahmaniyyah or Shaytaniyyah, comes direct from the ism (name) hadi or muzil on the mind of the salik, while the indirect Nafth-i-Ruhi comes through the chain of lower jamali (beautiful) names, and an indirect Shaytaniyyah comes through a material object, *e.g.* the temptation to steal, when there is an object to steal.

The first thing that the Lord caused to dawn on the mind of His servant (*i.e.* The Shayk) is the Bezel of Adam. The word Fas means either essence of wisdom or a bezel on the ring. In the former case it is the essence of wisdom attaching to a particular Prophetship; the fountain-head of which wisdom is the particular name of God, which overshadows the soul of that prophet according to his ayn (form in the knowledge of

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God). When the world is construed as bezel, it means that the heart of the Prophet is engraved upon with a particular name (ism).

When God wanted to see the forms (ayan) of His names (asma), or, if you like, to see His own form (ayan) in such a composite creature, that being attributed with His own innumerable names (asma), exhibited His full grandeur, having been endowed with His existence, He exhibited His own secret to Himself, *i.e.* He saw it in such a creature that exhibited all His attributes so that His own secret manifested itself to Him. He was observant of Himself before manifestation; but this observance is not the same as observance of self in another. For in the former case there is no necessity for an external figure; while in the latter there is. In the first case, the self takes the shape that the requirements of the external figure demand. When He wanted to see His Dhat by means of His asma (names), He made a form of the cosmos in the shape of a symmetrical figure which had no soul. That form was like a glass without brilliance and did not reflect His asma. When a thing is made perfect, it becomes fit to receive the breath of God. This process of reception is called blowing-in of breath. This blowing-in is herein called command (amr) and is eternal Divine tajalli (reflection) which then flashed on the perfected form. All such commands emanate from Him and merge in Him. Adam became the brilliance of the form and also its soul; angels became the faculties, spiritual and physical of that form, which became the cosmos, which the Sufis call Alam-i-kabir (macrocosm). Angels are the powers hidden in the

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faculties and organs of man ; these powers in their individualities are hidden from one another.

Reason cannot penetrate so far as this ; it is only *kashf* (spiritual discernment) that can do this. *Kashf* alone shows the reality of the figures of the world, which are fit to receive the soul. This reality alone is *Insan* (man) and *Khalifah*. The Reality surrounds everything in the cosmos. To God, it is like *insan-ul-ayn* (the pupil of the eye) by which He sees. It is also called *basr* (sight), for God sees His creation through it. It is also *Insan* because it has *uns* (affection) for all things. It is *haadith* (temporary) from the viewpoint of manifestation, for it was not before in *azl* (eternity without beginning) but became eternal in *abad* (eternity without end). The *insan* is a comprehensive and composite world. By its creation the cosmos became perfect. It is like the bezel (*fas*) on the ring ; the king attaches his seal to the treasury and protects it from being tampered with. Thus in the protection of His treasury this signet is the vicegerent of God. The world will be safe so long as there is a perfect man in it. All the names (*asma*) of God, became manifest in man ; and hence man surrounded everything in the universe. God reprimanded the angels about this very man ; they were not aware of his worth ; for everybody could know only so much of God as his capacity allowed him. The angels are restricted to only such *asma* as they could take count of ; and are unaware that there are innumerable *asma* besides ; of which they have no cognizance and which they do not sing the hymns of, while Adam knew all *asma*. When, therefore, they were commanded to bow before Adam, they

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exclaimed: "What, art thou going to create one on earth who will create commotion in it?" This was their contention with God. Adam sang the praises of God with all His asma. This incident is mentioned to us so that we may reverence God and not complain against events that come to pass. The cosmos has no knowledge of itself but it is contained in God's knowledge; it is batin (internal) in that knowledge, and is not destructible; and has its effect on all external existences, the external existences are its ayan (forms) and not its ghair (other). By cosmos I mean the realities of ayan. The cosmos is external in respect of ayan (form) and internal in so far as it is in knowledge. But its nature in the two aspects is different. It is haadith (temporary) in manifestations, and eternal (abadi) in the knowledge of God.

Knowledge is connected with knower; and life with one alive. Knowledge is a reality in internality and so also is life.

We say God is living and knowing; angels are living and knowing; men are living and knowing.

The realities of life and knowledge are the same throughout; but the knowledge of God is eternal (qadim) and of man temporary (haadith). Humanity is existent everywhere, the multiplication of bodies does not multiply its essence. To make temporality it is necessary that it should depend on one who makes it.

Thus God explained His nafs in terms of our attributes. When we observe our attributes we observe His attributes; only our attributes are dependent and His are not; He is without beginning and without end. He is the First in reference to us and He is the Last similarly.

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We emerge out of Him, He is the First ; We merge unto Him, He is the Last. His First is thus His Last, and vice versa. Thus also, He is *zahir* (external) and *batin* (internal). He made *Alami-ghayb* (the unseen world) and *Alami-shahada* (the seen world).

He attributed Himself with beauty (*jamal*) and glory (*jalal*) ; for He endowed man with hope and fear. The pair of these attributes are called His hands. These pairs of attributes conjoined to create the perfect man, who is the composite of all realities in existence ; God remaining under veils of darkness (material bodies) and veils of light (souls) ; God is thus a veil over His own *nafs*.

The Necessary existence is for God alone ; the world has no part in it. God will therefore remain unrecognized by knowledge, which comes out of observation.

God created Adam with His two hands by bestowing on him the garments of His attributes. Hence He said to *Iblis* : " What prevented you from bowing before him whom I created with both My hands."

The garment of Adam is the very compositeness of attributes in him ; *Iblis* is a part of the cosmos ; but he does not possess this compositeness. Adam therefore is the *khalifah* of God, and he is in the likeness of God—He possesses all things that the *khalifah* should possess from his Lord—God made man in His own image. The Possible has two phases, the Necessary on one side and the Negative on the other. If man takes the aspect of the latter, he becomes *adum* (nothingness) ; if he takes the likeness of the former he acquires existence.

He, however, does not become the former in

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esse, for then it will be a case of transformation of reality—which is impossible. The abd (created) cannot therefore become Rab (creator). He takes on only the likeness of Rab and becomes His khalifah (vicegerent).

This khalifah is attainable only by the Perfect Man, whose externality is according to the forms of the world, and whose internality is according to the reality of God. He is the composition of all external and internal realities (haqayaq). Thus God said: "I become his hearing and sight," and did not say: "I become his eye and ear." Mark the difference between these two. God is present in the things of the creation, according to their requirements but not in composite form as in the khalifah. If God is not immanent in created things, the latter would never have existed. Thus the world is dependent on God, who alone is independent (gani). Everything is correlated to everything else, and is not separated from the Divine Dhat.

From the internal and external phases of the dhat of Adam, it is plain that he is the Truth as well as the created. Adam is one nafs, from which the humans have come out.

"O, people fear that Providence, who created you out of one nafs; and out of that nafs created his consort, and out of these many men and women."

Wattaqu rabbakum (Fear your Rab) means that what manifests from you, make it your screen; and let what is hidden in you be your screen. What is hidden in you is your God. Things are good and evil. In evil make yourself the veil, so that you become a people who reverence

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God. If before refining your nafs, you refer evil to God, you become Mulhid (one who conjoins himself with God). If after refinement you do so you become disrespectful. The Prophet observed the shariat himself.

THE WISDOM OF HUD

(FASI-I-HUDDIYYAH)

MA min dabbathin illa hua akhizum bi nasiyatiha inna Rabbi ala siratin mustaqim (Suratu Hud XI, 56). "There is no living creature, whose forelock is not in the hands of its Rab. Surely my Rab is on the right path." Thus every walker in the path is not a condemned person, nor is he one who has gone astray. Condemnation and anger of God are only temporary matters; for His mercy finally prevails over all; things which are masiwallah (other-than-God) do not move of their own accord, but are subservient to the Rab, who is on the right path.

Oulum-i-dhouqi (the phases of the knowledge of God obtained from observation of His manifestations) are different in different persons according to their temperaments, although their source is one and the same, for God has said: "Kuntu samaahul ladhi yasmau bihi wa basarahul ladhi yubsiru bigi," "I become his hearing by which he hears, and I become his sight by which he sees." From this, it is plain that God's "Is-ness" is the reality of the banda's organs, and each organ has its own ilm-i-dhouqi. Thus "Is-ness" is one, and organs are multifarious; and their perceptions are multitudinous, like

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water is one and its tastes are many according to soils. This is obtained from a knowledge of suluk, which literally means walking, and which gives food to the soul.

God has said, "Fa nasuqul mujramin," "We will drive the sinners," *i.e.* (from behind) to the place to which they are entitled, by the westerly wind (*i.e.* the wind which destroys); for the Prophet (peace on him) has said, "Nusratu bis saba wa ahlakta Ad bidh dubur," "I became prosperous by the easterly wind and the Addites were destroyed by the westerly wind." The westerly wind is the emblem of sin. God takes the sinners by the forelock, and their worldly desires drive them to Jehannum (Hell) and this Jehannum is the very remoteness from God, which they had conceived of. But there they secured nearness to God. They were guided by their Rab to this place, by their deeds; and they were thus in the right path of their Rab, who had their forelock in His hand—they did not go of their own accord; they were driven there, and thus obtained nearness. God says, "Wa nahnu aqrabu ilayhi minkum wa lakin la tubsirun" (Suratul Waqiah LVL. 85), "And we are nearer (to the deceased) than you are, but you do not see." The deceased person sees, since veils have been lifted up. And no distinction is here made between the righteous and the wicked. For God's "Is-ness" pervades the organs of the banda and is its reality. Thus banda is God, and God is what is observed in the imaginary world. "God is what is sensed and the world is what is inferred." Alhaquq mahsusun wal khalaqu maqulun. Believers (moumins) and the people of kashf (spiritual

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enlightenment) observe Him in this world. For those who are outside this group, God is the inferred and the world is the observed. God however referred to His own nafs, as "His ghair" (foreigner), and thus pronounced certain acts as wicked and haram (forbidden); for all wicked actions are the result of externalities which appear as ghair. God is the reality of things and the externalities are yourselves. The ghair (foreigner) says that hearing is Zyid's, and the ariff (gnostic) says it is God's, and so on with other faculties. When God made known to me the realities of ayan of His prophets from Adam to Muhammed (peace be on him), I was at Cordova in the year 586 of Hijra, and out of that assembly it was only Hud that spoke to me, and announced to me the *raison d'être* of that assembly. (Note—which, as the shayk informs us in his Futuhat-i-Makkiyah, was to announce his appointment as the last of the awliya of the limited Wilayat-i-Muhammadiyah). I found him to be a sound and handsome man and a pleasant speaker and good ariff (gnostic). My proof that he was a good gnostic is the Quranic verse quoted at the beginning of this chapter. "There is no living creature whose forelock is not in the hands of its Rab. Surely my Rab is on the right path." There can be no better gospel than these words, which have come to us through the Holy Quran, and which the Prophet (peace on him) explained in detail in the Hadith, "Bi annahu ayanus sami-i-wa basari wal yadi war rijli wal lisani"—("God is the reality of the ears, eyes, hands, feet, and tongue"), i.e. He is the reality of all bodily and spiritual senses of His banda. "Excepting kafirs, nobody gives a lie

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to my signs"—"Ma yajhadu bi ayatina il al kafirun" (Suratul Ankabat XXIX. 17). Every sign refers to God either in tanzih or tashbih.

The first limitation of the unlimited was Ama. It was like a "cloud above which there was no air, and below which there was no air." God was in it before the creation. The second limitation was the Arsh (the throne), on which He had taken His stand. Then He is said to have descended to the sky and to the earth; and He is said to be the reality of us all. The Quranic verse, Laysa kamithlihi shayun (Suratus Shura XLII. 11) may mean, "He is not like the likeness of anything," in which case a limitation is set up, or it may mean "He is not like anything," i.e. He is the reality of all things. If He were not the reality, nothing would have existed. Everything in the world is His face. He is the seer and the seen, He is the soul of the world. He who sees God in himself with God's sight is an ariff (gnostic); and he who expects to see God with his own eyes on the day of judgment is a jahil (ignoramus). God will manifest Himself to His devotee in the form of his belief. But you do not confine Him to any particular form: He is above limitations; so become a believer in all forms of beliefs. Fa aynama tuwallu fa thamma wajhulla (Suratul Baqarah II. 115), "Wherever thou turnest thy face, there is the face of the Lord." The face refers to the dhat of God, which is His reality, and which is everywhere and in everything. So God has warned gnostics not to become oblivious to the observance of this reality in this short span of life, for banda is not aware when he will breathe his last. One who dies in this ob-

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servation is quite different from one who dies without it.

God's own servants, however, turn their faces towards the sacred house of Mecca (masjid-ul haram) in their prayers, for they believe when praying that there is God there. This also is an aspect of God's aspects. You do not confine Him there, you simply show respect to that direction in your discernment. Thus everybody is on the right path. Those in this path will be rewarded ; and the rewarded are blessed, although for awhile they might suffer in the next world ; for even prophets and good men suffer from diseases in the world, but they get over them. Thus good men will also be in Jehannum (Hades) for a little while, but no one can say that they will be without consolation there also, for sufferings cease when one's state becomes one of pleasure. God knows the best.

THE MASNAVI

(On) *Examining Everything, so that the Good or Evil which is in it may be revealed*

Look reiteratedly at this celestial sphere, for God has said, "*Then (twice more) repeat (your) gaze.*"

"Do not be satisfied as to this roof of light (with one glance; (but) look many times (and then answer My question), '*are there any flaws?*' "

Since God has told you to look many times at this beautiful roof as a man who seeks faults.

Then you may know how much looking and discriminating the dark earth requires before you can approve of that which is approvable in it.

In order that we may strain the pure from the dregs, how much trouble must our intellect bear!

The searching trials of winter and autumn, the heat of summer, (and) the life-giving spring;

The winds, and the clouds, and the lightnings (are all to the end) that (such) visitations may bring out distinctions:

To the end that the humble and lowly earth may bring out whatever it has in its bosom—ruby or (common) stone.

Whatever this gloomy and morose-looking earth has stolen from the Treasury of God and the Sea of Generosity—

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(God's) Vicegerent, His divine Ordinance, says (to the earth), "Speak the truth: set forth in minute detail that which you have borne away."

The thief, that is the earth, replies, "Nothing, nothing!" The Vicegerent puts it (then) upon the rack.

The Vicegerent sometimes speaks to it with sugar-like sweetness; sometimes He suspends it and does His worst (to it).

Until, between severity and kindness, those hidden things are brought to light through the fire of fear and hope.

The spring is (as it were) the kindness of the Almighty's Vicegerent, and the autumn the menace and intimidation of God.

And the winter is, metaphorically speaking, a crucifix (employed to the end) that you may be discovered, O concealed thief.

So (too) the earnest striver (on the spiritual Path) has at one time ease of heart, and at another, depression, pain, and anxiety;

Because this water and earth which compose our bodies deny and steal the light of (our) souls.

God, most High, lays upon our bodies, O valiant man, hot and cold, and toil and pain,

Fear, hunger, and the falling off of possessions and health—all (these), in order that the coin of the soul may be brought to light (and expended).

These threats and promises have been given forth in view of this good and evil which have been mingled together.

Since they have mingled together right and wrong; (and) have poured true coin and false into the leather bag.

Therefore a chosen touchstone is required for

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them ; one experienced in assaying the real natures of things ;

That it may be a discriminator of these frauds : that it may be an exemplar by which these plans may be measured.

Give milk to him, O mother of Moses, and cast (him) upon the water ; fear not calamity.

Whoever has drunk that milk in the Day of " Alast " recognizes that milk even as Moses (did that of his mother).

If you are eager for your infant to discriminate, " suckle (him) " now, O mother of Moses ;

That he may taste the flavour of his mother's milk (and afterwards) not accept the milk of a bad nurse.

Story of the Bedouin and of his putting Sand in a Sack, and of a Philosopher's chiding Him

A Bedouin had loaded a camel with two big sacks, one full of grain.

He (himself) was seated on the top of both the sacks when a cavilling dealer in fluent words of wisdom began to ask him questions.

He asked him about his native country and led him to talk, and in (the course of) such inquiries he displayed great eloquence and learning.

After that he asked him, " With what are both these sacks filled ? Tell me the truth of the case."

He answered, " In one of my sacks there is wheat ; in the other, sand, not the food of men."

He asked (him), " Why did you load (the camel with) this sand ? " He answered, " In order that the other sack should not be alone."

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He rejoined, " Pour half the wheat of that sack into the other, like a sensible man,

" In order that the sacks may be lightened and the camel also relieved." He exclaimed, " Excellent ! Well said ! O worthy and noble sage.

" (With) thought so subtle and judgment so good ('tis strange indeed you are) thus bare, on foot, and wearied ! "

Feeling compassion for the sage, the good man resolved to mount him upon his camel.

(Then) again he said to him, " O sweet-spoken sage, describe a little also of your own circumstances.

" (With) such intellect and ability as you have, tell me truly are you a Vazir, or a King ? "

He answered, " I am neither of these two, I am of the commonalty : look at my condition and at my clothes."

He asked (again), " How many camels have you ? How many oxen ? " He answered, " (I have) neither the former nor the latter. Do not trouble me with questions."

(The Bedouin) said, " What goods have you at all events in (your) shop ? " (The sage) replied, " Where have I a shop, and where a place ? "

He said (again), " Then I will ask you about (your) money : how much money (have you) ? for you are a solitary wanderer, and a giver of delightful counsel.

" The alchemy of the copper of the world is with you ; the pearl of your intellect and learning is layer upon layer."

(The sage) exclaimed, " By Allah, O Arab chief, in all my possessions there is not the means of paying for the night's food.

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"Bare-footed and naked I run about. Whoever offers to give me a loaf—there I go.

"From (all) this wisdom, learning, and ability I have nothing but empty thoughts and fancies and headache."

Then the Arab said to him, "Go far from me that your unluckiness may not rain upon me.

"Take away that unlucky wisdom of yours from me: your speech is unlucky for the people of the time.

"Or go you in that direction (and) I will hasten in this; or, if your road is forwards, I will go back.

"That one of my sacks be (full of) wheat and the other of sand is better than these useless devices.

"My foolishness is a most blessed foolishness, because my heart is rich and my soul is pious."

If you wish that the misery of alienation from God's grace be gone from you, strive that wisdom be lost to you:

A wisdom which is born of one's own nature and ideas; a wisdom devoid of the grace of the Light of the Majestic God.

Wordly wisdom is prolific in conjecture and doubt; religious wisdom bears (you) above the skies.

The keen-witted vile ones of these latter days have exalted themselves above the people of ancient times.

The learners of craft have tortured themselves (in study), and have learnt shams and wiles.

Patience to bear and abstain, the bestowal of gifts, self-denial, and liberality they have absolutely abandoned, though these (qualities) are the elixir of profit.

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Thought is that which opens a way : the way is that on which a king comes forth :

The king is he who is king in himself, and becomes not king by treasures and army ;

So that his kingship remains for ever, like the glory of the sovereignty of the Muhammadan religion.

A certain Person claims that God will not call Him to account for Sin, and Shu'aib (on him be peace) answers Him

A certain person in the time of Shu'aib said, " God has seen many a sin from me.

" How many sins and offences has He seen from me, and (yet) in (His) kindness God does not call me to account."

In answer to him God most High through way inscrutable spoke lucidly to Shu'aib's ear,

(Enjoining him to say), " You have said, ' How many sins have I committed ! and (yet) God in (His) kindness has not called me to account for (my) offences.'

" You say the contrary and reverse (of what is true), O fool ! you who have left the road and taken to the desert.

" How often, how often do I call you to account, and you are unaware of it ! You have remained from head to foot in chains.

" Your rust, coat upon coat, O black pot, has ruined the face of your heart.

" Rust upon rust has collected on your heart, so that it has become blind to (spiritual) secrets.

" If such soot should come into contact with a

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new pot, though it were but a grain, the effect of it would show.

"Because everything is made clear by (its) opposite : upon the white that black is an undisguised mark of disgrace.

"(But) when the pot has become black, then who can henceforth see the effect of (additional) soot on it very soon ?

"The blacksmith who is a negro—the soot is identical in colour with his face.

"The Greek who practises the blacksmith's art—his face becomes parti-coloured through getting sooty.

"Hence he will soon know the effect of sin (and) will therefore soon lament and say ' O God ! '

"(But) when he persists and makes evil (his) practice, (when) he casts dust into the eyes of reflection,

"He will no more think of repentance ; that sin will become sweet to his heart, until (at last) he becomes an infidel.

"That repentance and that invoking of the Lord have left him ; rust five coats (thick) has collected on the mirror (of his heart).

"Rust has begun to eat his iron ; rust has begun to diminish its lustre.

"When you write upon white paper, that writing may be read on inspection.

"When you write writing on the top of that which has been written, it is not understood : the reading of it is erroneous.

"He performs sublime acts of devotion and deeds, but he has not an atom of spiritual savour."

There must be spiritual appreciation in order that acts of devotion may bear fruit ; there must

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be a kernel in order that the grain may produce a tree.

How can a grain without a kernel become a plant? A form without life and soul is nothing but an (empty) fancy.

For that black has fallen upon black, (and) both writings have become obscure and afford no meaning.

And if you write a third time upon the top of it, you make it very black, like the infidel's soul.

Then what help is there except the asylum afforded by the Helper (God)? (The slave's despair is copper, and (God's) favour is the alchemy (which transmutes it into gold).)

Lay your despair before Him, in order that you may escape from a remediless trouble.

When Shu'aib had repeated these subtle truths to him, from such spiritual breathings roses blossomed in his heart.

His soul heard the inspiration from Heaven, (but still) he said, "If he has called me to account, where is a sign (of it)?"

Shu'aib exclaimed, "O Lord, he meets me with objections, and seeks signs of that calling to account!"

(God) said, "I am one who veils; I will not expose his secrets (nor give) aught but a hint as a trial for him.

"One sign of my calling him to account is that (although) he engage in acts of devotion such as fasting and supplication,

"Prayer, almsgiving, and other (duties), yet he has not an atom of spiritual appreciation."

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A Mouse draws the leading rein of a Camel and gets conceited

A little mouse seized in its claws the leading rein of a camel and in its conceit moved on (with it).

From the readiness with which the camel set off with it, the mouse was deluded into thinking itself a mighty creature.

The mouse's thought was reflected upon the camel; it said (to itself), "I will show you (something soon); good luck to you!"

(And so) till (the mouse) came to the bank of a big river, at which the mighty elephant would have felt powerless.

The mouse stopped there and remained helpless. The camel said, "O my companion of the hills and plains,

"What is this stopping? Why this perturbation? Step on valiantly (and) enter the water.

"You are my road-guide and leader; do not stop midway and remain motionless."

The mouse replied, "This is a great and deep river; I am afraid, O companion, of being drowned."

The camel said, "Let me see the extent of the water." (Then) he speedily put his foot into it.

He said, "The water is (only) up to the knees, stupid mouse; why did you become perturbed and lose your reason?"

(The mouse) replied, "It is an ant to you, but a dragon to me, for there are differences in (the heights of) knees.

"If, O accomplished being, it is only up to your

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knees, it is a hundred ells above the crown of my head."

(The camel) said, "Do not another time be (so) bold, so that your body and your soul may not be burnt by these sparks.

"Vie, you, with mice like yourself; there can be no business between a mouse and a camel."

(The mouse) said, "I repent. For the sake of God help me over this perilous water."

The camel felt compassion and said, "Come, jump up, and sit upon my saddle.

"This passing over has been granted to me; I could help over hundreds of thousands like you."

Since *you* are not a prophet, follow the road (after him who is one), in order that some day you may get from the pit (of your carnal nature) to the high place (of the Shaikh).

Be you a subject since you are not a sultan; do not try to navigate since you are not a captain.

When you are not a perfect (master) do not take a shop by yourself alone. Submit to be kneaded, in order that you may become paste.

Hear (the command), "*Listen in silence,*" and be silent: since you have not become the tongue of God, be ears.

But if you speak, speak in the form of interrogation: speak with Kings of kings as a humble suppliant.

The beginning of pride and hatred is from worldly desire; the stability of your worldly desire comes from habit and custom.

When your evil quality has become strengthened by habit, you get angry with the person who restrains you.

When you have become a clay-eater, every one

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who restrains you from the clay is (in your opinion) an enemy to you.

Since idolaters are devoted to (their) idols, they are inimical to those who impede the way to them.

Since Satan had got accustomed to leadership, he, in his folly, thought Adam despicable.

(He said), "Is there any other leader better than I, that he should be worshipped by a person like me?"

Leadership is poison except to that spirit which from the beginning has been a receptacle of the antidote.

If the mountain be full of serpents have no fear, for inside it abounds in the antidote.

Since you are always thinking of leadership and superiority, whoever mortifies and checks you is an inveterate enemy.

When a person says anything opposed to your habitual feeling, great hatred arises in your heart against him:

(You say), "He is tearing me up from my (very) nature; he is making me a pupil and a dependent."

If an evil disposition were not established, how should a fire-temple blaze up through opposition?

He treats the opposer with a measure of civility: he tries to find a place for himself in his heart.

(But his civility is feigned) since (his) evil disposition has become confirmed: the ant, his worldly desires, has through habit become like a serpent.

Kill the serpent, (your) worldly desires, in suffering, for otherwise, behold your serpent will become a dragon.

But every one considers his serpent an ant;

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seek you knowledge of yourself from the Sufi guide.

Until copper becomes gold it does not know that it was copper: until the heart becomes king it does not know that it was a bankrupt.

Be submissive like copper to the alchemy: suffer tyranny, O heart, from the heart-ensnarer.

Who is the heart-ensnarer? Know well it is the person of heart, who, like day and night, springs from the world.

Do not find fault with the slave of God: do not accuse a king of theft.

The Acceptance of the Absurd and False by Foolish People

(The fool) says, "Ah! this is the truth! this I heartily accept."—(Nor is this strange, for) to the perverse the wrong and false appear the right and true.

If you say to a squint-eyed person, "The moon is one," he will say to you, "O friend, there is doubt about the unity (you assert)."

And if a person, laughing at him, say, "There are two," he deems (it) true. This is the fit treatment of a perverse person.

Lies (naturally) gather round those who are lies incarnate: (the Text), "*Impure women for impure men*," has shone resplendent.

For the spiritual there is the open plain (of the divine life), but for the blind in heart there is the stumbling-block of the stony places (of error).

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The Contention as to Grapes of four Persons, each of whom knows Grapes by a different Name

A man gave a diram to four persons ; one of them (a Persian) said, " I will spend this on 'angur.' "

Another of them was an Arab ; he said, " No, you rogue ; I want 'inab,' not 'angur.' "

A third was a Turk ; he said, " I do not want 'inab,' dear friend, I want 'üzüm.' "

The fourth (was) a Greek ; he said, " Stop this altercation ; I wish for 'istafil.' "

Those persons began to fight against one another, because they were ignorant of the secret of the names.

Through (sheer) ignorance they struck one another with their fists ; they were full of ignorance and devoid of knowledge.

If one who knew the inner truth, an estimable man versed in many tongues, had been there, he would have reconciled them.

He would have said, " With this one diram I will gratify the desire of all of you.

" If in all sincerity you entrust your hearts (to me), this diram of yours will do so much for you.

" Your one diram will become (as) four, which is what is wanted ; four enemies will become (as) one by concord.

" The words of each of you lead (you) to contention and disagreement ; my words bring you agreement.

" Therefore be you silent, keep silence, in order that I may be your tongue in speech."

Although your words appear uniform and in

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harmony, they are the source in (their) effect of contention and anger.

Borrowed heat has no effect (upon the nature of a substance) ; natural heat has (its own peculiar) virtue.

Though you heat vinegar by fire, it undoubtedly adds coldness (to the system) when you drink it ;

Because that heat of it (which is caused by the fire) is (only) superficial ; its original nature is cold and tart.

And if syrup of grapes be frozen, my sons, it adds heat to the liver when you drink it.

So the hypocrisy of the Shaikh is better than our sincerity, for that is from sagacity and calculation, and this from ignorance and blindness.

From the words of the Shaikh arises union ; the words of the envious bring (only) disunion.

As (in the case of) Solomon who sped from God ; who knew the language of all the birds.

In his just reign the gazelle and the leopard associated and abandoned strife.

The dove felt secure from the falcon's claws ; the sheep did not guard against the wolf.

(Solomon) became the intermediary between enemies ; he became (the means of) union amongst the birds.

(But) you, like an ant, run about for the sake of grain ; that heed ! seek Solomon ! why do you go astray ?

To the seeker of grain the grain he gets is a snare, but he who seeks Solomon has both.

In these latter times the birds, the souls (of people), have no security for a moment from one another.

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(But) there is too a Solomon in our age, who may reconcile (us), and cause our injustice to cease.

Remember the words, "*There has been no people,*" as far as, "*but has been visited by a warner.*"

(God) has said, "There has been no people destitute of a vicegerent of God, a possessor of spiritual influence."

He makes the birds, the souls (of people), so united that through sincerity and good feeling (all) deceit and rancour are dispelled.

They become kind to one another as a mother : (Muhammad) has said, "Muslims are (as) one soul."

They become one soul through the Prophet of God ; for indeed they were (before) absolute enemies each (of the other).

The Merchant and the Parrot

There was a merchant who possessed a parrot, a beautiful parrot, which he kept in a cage. The merchant was preparing to make a journey, which he intended to begin with Hindustan ; and the kind-hearted man called before him every man-servant and every maidservant, and said : "What present shall I bring for thee ? tell me frankly." Each one of them answered him according to his desire ; and to every one the good man promised what he asked. Then he said to the parrot : "And what present from the regions of Hindustan wilt thou have ?" And the parrot answered : "When thou seest the parrots there, tell them

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my condition. Say, 'A certain parrot is yearning to see you, but is shut out by a cage from the free space of heaven. He sendeth you his benediction, and asketh you to do him justice, and beggeth you to save his life, and to show him the paths of safety. Is it right that I should consume my soul in vain longings, and that I should die here in loneliness? Is it proper that I should be bound in hard shackles, whilst ye dwell amidst green places upon the trees? Is this the kind of faith to keep with a friend—I in a cage and ye in a garden? Call to mind, ye fortunate ones, that verdant lawn, and our morning draught in the midst of the meadows! The remembrance of a friend should be a happy one to friends, as was that of Laila and Mejnun. My comrades, my precious idols, I am drinking cups of my own blood; drink ye to my remembrance one cup of wine, if ye desire to do me justice." The merchant received the salutation and the message he was to carry to those of its race. And when he reached the boundaries of Hindustan he saw in the desert a large company of parrots. Then he stayed his horse and lifted up his voice, and delivered the salutation and the message entrusted to him. And immediately one of the parrots fluttered excessively and fell down, and gave up its breath and died. Then the merchant repented him of what he had said and done, and exclaimed: "Did I come to bring death to a living creature? Perhaps this parrot was a relative of my parrot; perhaps they were two in body and one in soul! Why did I do this?—why deliver this message? My heart is on fire, and for this unlucky event I see no remedy. The tongue is like flint, and the

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lip is like iron, and that which is struck in ignorance from the tongue is as flame. Do not, foolish man, whether in easy good nature or in idle boasting, strike flint and steel together! For it is dark, and there is much cotton around, and in the midst of cotton wherefore scatter sparks! A single word may desolate a world—can convert dead foxes into lions!"

When the merchant had finished his business he returned once more to his happy home. For every manservant he brought a present, and to every maiden he gave a token. Then said the parrot: "And what present hast thou brought to the captive? Say! what hast thou seen, and what has thou said?—Tell it to me again." He replied: "Oh me! that of which I much repent—that for which I could gnaw my hands and bite off my fingers! Wherefore did I foolishly carry that unlucky message, which I carried ignorantly?" It answered: "O merchant, repentance is of small value! What is it that requireth this passion and sorrow?" He replied: "I delivered thy complaint to a company of parrots, thy fellows. One of those parrots took such a share in thine affliction, that its heart broke, and it fluttered, and died." When the parrot heard what that parrot had done, it too fluttered, and fell, and became cold (*i.e.* died). When he saw it fall in such wise, the merchant started up, and dashed his cap upon the ground; and when he saw its colour and condition, he leaped up and tore the breast of his garment, and exclaimed: "O my parrot, my beautiful, my dear one, what is this that hath befallen thee?—Wherefore art thou thus? Alas! and alas! my bird of the

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melodious voice, who didst breathe the same breath, and knewest my every secret ; Alas ! and alas ! bird of the sweet notes, and tones of the harp,—pleasant to me as my garden, and sweet as my sweet-basil ! ” Then the merchant cast out the dead bird from its cage, and immediately it flew up to a high branch of a tree. He was amazed at the action of the bird, and was seized with desire to understand this strange mystery ; and turning his face upwards, he said : “ O my sweet one, to me sweet as a nightingale, give me, I pray thee, some explanation of what thou hast done.” It replied : “ The message thou broughtest me gave me counsel ; it said, ‘ Free thyself from speech and voice. Since it was thy voice which brought thee into bondage ’ ;—and it died itself to confirm the message.” The parrot then gave him one or two counsels, and bestowed upon him a parting benediction. The merchant said to it : “ Depart in peace ! thou hast shown me now a new path.” “ Farewell ! merchant,” it replied ; “ thou hast done me a mercy ; thy benevolence hath freed me from the chain and from the net. Farewell ! merchant ! I WAS AWAY FROM MY HOME : may thou, by God’s grace, become FREE LIKE ME.”

SUFI POEM FROM HAFIZ

Piece IV—Ghazels

COME, for Hope's strong castle is built on weak foundations ; bring wine, for the fabric of life is unstable as is the wind. I am the slave of His wishes, who under the azure vault is free from the shadow of dependence. Shall I say, when yesternight I was utterly intoxicated in the wine-house, what glad message was brought to me by an angel from the unknown world ? " O lofty-sighted royal falcon, whose seat is on the tree of Paradise, not in this nook of misery should be thy nest. For thee are sounding the melodious voices from the Ninth Heaven ! How thou art fallen into this place of snares I cannot conceive ! " I will give thee a piece of counsel ; keep it in mind and reduce it to practice ; for it is a precept which I have preserved in my memory from my aged guide : " Seek not for the fulfilment of its promise from this perfidious world, for this old hag has been the bride of a thousand wooers." Let not the cares of the world consume thee, and let not my advice depart from thee, for I received it in affection from one who had been a pilgrim in many lands. " Be content with what hath been given, and smooth thy ruffled brow ; for the doors of choice will not be opened either to thee or me."

In the smile of the rose is no sign of promise, or

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of performance : lament, thou loving nightingale,
for there is room for lamentation.

Why, feeble poetisers, be envious of HAFIZ,
because God hath given him the power to pour
out sweet words, and to win all hearts ?

A COLLECTION FROM THE SAYINGS OF
GURU NANAK

God

It is the one God who bestoweth knowledge.
It is by the Name of the One God that the pious
are saved.

* * *

Beyond this earth, there are numberless earths and
skies,

Rivers and earths innumerable. Who can de-
scribe this creation ?

His lamps are the Sun and the Moon, and His
light pervadeth the three worlds.

The pious have light day and night, but for the
perverse there is only sable darkness.

The ascetic sitteth in meditative posture, and ever
argueth, but can he see God even with both
his eyes ?

They in whose hearts there is light are awakened
by the sound of the Word ; the true Guru
hears their prayers.

* * *

Wherever I look, there art Thou.

Thy worth cannot be estimated or described ;
They who seek to describe Thee are absorbed in
Thee.

None knoweth the extent of Thy being.

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Though all meditative men were to meet and
meditate upon Thee,
Though all appraisers were to meet and appraise
Thee,
They could not comprehend even the smallest
part of Thy greatness.

* * *

To Thee sing angels who men's deeds record
For judgment final by the King of Justice.
To Thee sing the chaste and patient of mankind,
Unyielding heroes of true faith approved.
To Thee sing Pundits, and Chiefs, and Saints ;
To Thee sing heroes and men of might,
And the sources four, from which all life doth
spring ;
To Thee sing those whose deeds delight the eye,
The hosts who wear the colours of Thy faith ;
The whole Creation sings Thy glorious name.

* * *

In fear the winds and breezes ever blow ;
In fear flow hundreds of thousands of rivers ;
In fear performeth fire its forcéd labour ;
In fear the earth is trodden into dust ;
In fear are the stars and the firmament ;
In fear are mighty men and divine heroes ;
In fear rivers of men come and go ;
In fear are the Siddhas, the Buddhas, demi-gods
and the Naths,
In fear sitteth Dharmaraj at God's gate ;
God hath destined fear for every one, Nanak the
Formless One, the True, is the One without
fear.

* * *

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God the first principle, the Pure One, is in all things : of this there is no doubt.
Nanak hath obtained God the Infinite, Supreme Being, as his Guru.

* * *

God having created His creation, gave the names,
and appointed Dharmaraj to judge its acts.
At His court the real truth is adjudged ;
There the false find no place,
The Hypocrites are revealed as they truly are ;
They go to Hell with blackened faces.

* * *

There is One God, the God of all Gods, the Supreme
God of souls.

* * *

All creatures are subject to destiny from the
beginning ; there is none not subject to it.
God alone is not subject to destiny ; He beholdeth
the work of His own omnipotence ;
He causeth His order to be executed.

* * *

How many shrubs and trees have we seen ?
How many beasts are created by Thee ?
How many species of creeping things, and how
many birds hast Thou caused to fly ?

* * *

Men rob and steal, and they hide themselves.
They look before them, they look behind them,
but where can they hide themselves from
Thee ?

* * *

The One Lord who created the world is the Lord
of all,
Whose form is subtle, whose name is the Bright
One and whose image is in all minds.

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He continueth to give us our daily bread which
never faileth.

* * *

The lamp that the knower lights,
He moulds it on the wheel of good deeds, and
lights the wick by the fire of his heart ;
The lamp burns through day and night ;
It cannot be put out by wind or rain ;
It shows the way of true knowledge ;
By its light God's throne may be seen.

* * *

Why should we worship a second who is born and
dieth ?
Remember the One God, Nanak, who pervadeth
sea and land.

* * *

Thou art the tablet, O Lord, Thou art the pen ;
and Thou art also the writing.

* * *

In Thee I shall dwell in peace ; to dwell in Thee is
all I wish.
If it please Thee, Thou bestowest a throne and
greatness ;
If it please Thee, Thou makest man a forlorn
beggar ;
If it please Thee, rivers flow over dry land, and the
lotus bloometh in the heavens ;
If it please Thee, man crosseth the terrible ocean ;
When I have Thee, I have everything ; Thou, O
Lord, art my treasure.

* * *

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What wonder would it be if God caused to live
without breath all the animals which live by
breathing ?

Nanak, as it pleaseth the True One, so He giveth
us sustenance.

* * *

How great, O God, is Thy power ! How great Thy
gift !

Myriads of men and animals utter Thy praises
day and night !

How many are Thy forms and colours ; how many
are Thy castes both high and low !

When the true Guru is found, he awakens truth,
and man becoming true is absorbed in the
truth.

* * *

What is that gate, that mansion what, where
Thou dost sit and watch o'er all Thy
wondrous works ?

Many the harps and songs which tune Thy
praise.

Yea countless ; Thy musicians, who can tell ?

How many measures sung with high delight,

And voices which exalt Thy peerless name !

To Thee sing water, wind, and breathing fire ;

To Thee sings Dharmaraj in regions drear.

* * *

Nanak uttereth the word of the True One, and
will proclaim the truth at the True One's
appointed time,

God can cause lions, hawks, kestrels, and falcons
to eat grass ;

And the animals which eat grass He can cause to
eat meat.

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He can cause hills to appear in rivers unfathomable, and rivers in sandy deserts ;
He can appoint a worm to sovereignty, and reduce an army to ashes.

* * *

The One Lord who created the world is the lord of all.

Fortunate is their advent into the world, whose hearts remain attached to God's service.

O foolish man, why hast thou forgotten Him ?
When thou adjustest thine account, my friend, thou shalt be deemed instructed.

* * *

The Lord hath a tree whose fruit is ambrosia.
They who have partaken of it are satisfied.

* * *

Why appearest Thou not unto me, O Lord, since Thou abidest with all ?

How shall my thirst be slaked when there is a screen between Thee and me ?

* * *

Soul and body are all in Thy power ;
Thou art near, Thou art distant, and Thou art midway ;
Thou seest and hearest ; by Thy power dost Thou create the world.

Whatever order pleaseth Thee, saith Nanak, that is acceptable.

* * *

Birds have no money in their possession,
They depend on trees and water only ;
God is their Giver.
There is only Thou ; there is only Thou, O God.

* * *

THE SPIRIT OF THE EAST

No one hath a son, no one hath a mother :
Deceived by wordly love man wandereth in
doubt.

By the Guru's favour evil inclinations depart.
Wherever I gaze there is only one God.

* * *

If a beggar at God's gate cry aloud, God heareth
in the next world.

* * *

Some Thou blendest with Thyself ; others Thou
ledest astray from Thee.

* * *

All the world is Thine, O Lord ; Thou alone art
the Giver ; there is none other, my brethern.

* * *

God Himself bestoweth greatness ; He Himself
causeth man to do good works ;
He appointeth all men to do their respective
duties ;
He is the greatest of the great ; great is His word.

* * *

Gifts are the Lord's ; what can prevail against
Him ?

Some who are awake receive them not ;
Others who are asleep He awaketh, and con-
ferreth blessings upon them.

* * *

O Lord, be thou the Saviour and by Thy grace
take me across.

Steep is the mountain and difficult of ascent ;
there is no ladder which will reach it ;
Everything that came into this world shall de-
part ; the Creator alone is immortal.

O vicious unbeliever, know thine own origin.

* * *

THE SPIRIT OF THE EAST

As the moon to the night,
Thy gift, O Lord, is as light to the mind
By which darkness is dispelled.

* * *

The One God fashioned the vessels, and it is His
light that filleth the three worlds.
Everything is inferior to truth ; the practice of
truth is superior to all else.

* * *

All men err ; it is only the great Creator who
erreth not.

* * *

The body is the palace, the temple and the house
of God ; in it His eternal light dwelleth.

* * *

There is none but Thee, O my Beloved ; there is
none but Thee, O God.
In all colours and forms art Thou ; Thou par-
donest him on whom Thou lookest with
favour.

* * *

The virtuous wife enjoyeth true union ; why doth
the bad one bewail ?
If she becomes virtuous, then she too shall find
her beloved.

* * *

Illimitable, infinite, beyond reach, needing no
support beyond time and action ;
Beyond birth, unbirth, fear and desire, self-
existent and true,
Without form and colour, Supreme Being, known
by the true word,
Having no father or mother or son or relation or
wife, passionless, pure and free,

THE SPIRIT OF THE EAST

Unattainable, spotless, without attributes and
yet appearing with attributes.

In all the three worlds is His shining light ;
He is the great world-protector.

* * *

My Lord is one, O brother, He is one, He is one.

* * *

In all things is His light and it is in His light that
all things find light.

Always present ; He is watching ; nowhere is He
absent.

* * *

This world is the dwelling-place of the True One,
in it the True One dwells.

* * *

His command reigns, and He pervades the uni-
verse.

* * *

I cannot count the worlds and the underworlds
innumerable.

* * *

Says Nanak, fear is ordained for all ; only He the
True One is without fear.

* * *

The sun and the moon, O Lord, are Thy lamps,
the firmament Thy salver ;

The stars are the pearls encased in it.

The perfume of the sandal is Thine incense ;

The wind is Thy fan ; all the forests are Thy
flowers, O Lord of light.

The light which is in everything is Thine, O Lord
of light ;

From its brilliancy everything is brilliant ;

By the Guru's teaching the light becomes manifest.

What pleases Thee is real worship.

* * *

THE SPIRIT OF THE EAST

Know the one God to be inside and outside, and
then by the grace of thy Guru the fire of
desire will die out.

* * *

He who filleth all space, O Nanak, Him I carry in
my heart—

His light filleth the three worlds.

In every being is present the unapproachable and
the endless one and the true ;

By subduing thine own self, join Him.

* * *

When the meditation turns the flower upward,
then the stream of immortality enters the
tenth door.

God himself pervadeth the three worlds.

* * *

Sitting in the secret cave in soundless *Samādhi*,

Pervaded by the God filling that swelling,

The Lord holds conversation with the devotee.

* * *

Rising in splendour of beauty,

Out of kindness He gracefully enters His own
home.

Then rains the immortal nectar ; the supreme word
purifying and producing rapture.

If one understands the nature of this One,

Himself becomes one with the One, the Creator.

True Knowledge of God

His instruction hath placed me in tune with God ;

My soul and body are bedewed with nectar,

And in my heart is the jewel of love, and I feel
one with the primal essence,

THE SPIRIT OF THE EAST

I applied the great salve of divine knowledge to
my eyes, and saw God's form which filleth
the three worlds.

On beholding Him I have become free from de-
sire ; the pain of birth and death is at an
end.

* * *

In the realm of knowledge the divine light is
luminous.

There are fashioned knowledge, wisdom, intellect,
and understanding,
Which illuminate demi-gods and men of super-
natural power.

* * *

You say, O Pundits : " As darkness is dispelled
when a lamp is lighted,
So by reading the Vedas sinful inclinations are
destroyed ! "

I say to you : " When the sun riseth the moon is
not seen."

Where divine knowledge appeareth, ignorance is
dispelled."

* * *

I have inquired of my Guru regarding the true
knowledge of God.

I have inquired of the true Guru, regarding the
knowledge of God ; O humble bee, thou art
enamoured of the flowers ;

When the sun riseth, thou flutterest about the
flower ;

Without the Word thou art bound and punished
on the road of death.

Verily, saith Nanak, think of it, thou shalt die, O
humble bee.

* * *

THE SPIRIT OF THE EAST

He who knoweth divine knowledge is the learned
Pundit.

He who knoweth the one God in all creatures
would never say, "I exist by myself."

* * *

God cannot be known by cleverness.

Without chastening the mind how can God be
appraised ?

In the house is nectar, which the thieves are
taking away ;

No one tries to restrain them.

If thou wilt learn to guard the nectar, God Himself
will confer greatness on thee.

* * *

Pleasant is the night for those who long for Him
in their hearts ;

By the Guru's instruction to his disciples this
knowledge is obtained.

The kind one saveth those on whom He looketh
with favour ;

The worshippers on whom God bestoweth kindness
worship Him.

* * *

Why hold woman as weak, from whom are born
Kings and Saints ?

* * *

Call not by the name of wisdom, skill in argument.
It is by wisdom what is read is understood ; it is
by wisdom alms are properly bestowed.

By wisdom the Lord is worshipped ; by wisdom
honour is obtained.

Nanak saith, these are the ways of wisdom ; all
others are ways of ignorance.

* * *

THE SPIRIT OF THE EAST

It is useless to endeavour to instruct a fool,
Just as placing a light before a blind man, or
burning fifty lamps for him, is of no avail.

* * *

When man is filled with fear through the Guru's
instructions, then he obtaineth understand-
ing, and honour resulteth.

Nanak, the true King then blendeth man with
Himself.

* * *

I, Nanak, have sought and searched, and seen
that the world is a mansion of smoke.

* * *

Repeat Om, the three worlds are in it.

* * *

Make your life a shop, with the true Name as its
capital.

Store it with the Word and true knowledge.

* * *

You go to bathe in the holy water, the Name is
the holy pool.

Bathe in the meditation of the Word and raise the
shrine of knowledge.

* * *

In each and every one there is eternal light ; know
this the essence of the Guru's teaching.

* * *

Forest and home are the same to one who realizes
the self.

* * *

Keep the fast of non-desire, repeat God's name
without outward recitation.

THE SPIRIT OF THE EAST

Know the One God filling the three worlds ; then
thou knowest the true meaning of the self-
restraint of senses, and the divine truth.

* * *

Water is contained in the vessel ; it could not
stand without a vessel.

Knowledge is contained in the mind, and know-
ledge cannot be acquired without a teacher.

* * *

Daylight is there ; here is all night.

Three states of mind are known ;

The fourth state is known through the help of the
true Guru ;

It leads to the knowledge of God.

* * *

He who avoids the three, lives in the fourth ;

He has attained the supreme state,

Having killed hope and desire ; and rising above
the three gunas, beyond the stings of disap-
pointment,

In the fourth state, the follower of the true Guru
is found in saintly company.

The Path to Salvation

Religious men perform no religious acts, and yet
want the door of salvation.

* * *

Forsake vice and pursue virtue ;

Abandon covetousness and slander ; forswear
falsehood and thou shalt obtain the true
fruit through the Guru's instruction.

* * *

THE SPIRIT OF THE EAST

Thou mayest earn lakhs of rupees ; thou mayest
amass and spend lakhs ; lakhs may come
and lakhs may go ;
But, if thy soul obtains not credit in account with
God all else is useless.

* * *

Does any one take anything with him ?
Then knowing this why amass wealth ?
Become a true business man and make some profit
to carry with thee.
Sow the seed of truth in the soil of honesty,
Forsake vice, practise virtue and obtain true
wealth.

* * *

Health, beauty, youth, and power are five robbers.
These robbers have robbed the world.
Only they who fall at the Guru's feet escape their
raids.

* * *

The terrible ocean is deep and fathomless,
There is no boat nor raft, no sailor with an oar.
O Lord be Thou the Saviour and by Thy grace
take me across.

* * *

If thou art to cross the water, consult those who
have the skill to cross.
They are very wise and will keep clear of the
whirlpool.
Domestic entanglements are a whirlpool, O
brother :
Sin is a stone which prevents swimming.

* * *

Make a raft of devotion and penance, so mayest
thou cross the stream.

THE SPIRIT OF THE EAST

Put thy soul on the raft of God's fear, and thou shalt be saved.

Saith Nanak, such a raft God giveth but to few.

* * *

The city is frail, the King is a boy and loveth the wicked ;

He is said to have two mothers and two fathers ;
O Pundit, think of it.

How am I to obtain the Lord of Life ?

Within me is the fire and an ocean, and the garden is in bloom,

The moon and sun are both in my heart ; hast thou obtained such knowledge, O Pundit ?

* * *

In me are all demerits ; I have not one merit ;

How shall I meet my Beloved ?

No beauty of lustrous eyes is mine,

No family, no manners, nor sweet speech.

O God mercifully attach me to Thy feet.

I have no wisdom, understanding, or cleverness.

I have suffered through being separated from Thee
from birth to birth.

* * *

Intoxicated with avarice, covetousness, and pride,
and absorbed in mammon,

O foolish woman, by these means the loved one is
not obtained ;

Go and ask the happy wives by what means they
have won the Beloved.

* * *

I will go and ask, my friend, how they have won
the Beloved.

I will touch their feet, implore them, and induce
them to show me the way.

* * *

THE SPIRIT OF THE EAST

What is that word, what that virtue, what that
priceless spell ?

What dress shall I wear by which I may captivate
my Lord ?

* * *

To rejoice in whatever He doeth, without ques-
tioning and ordering,

To apply the mind to the worship of His feet by
whose love what is most valued is obtained ;

Do whatever the loved one biddeth thee ;

Such perfumes apply, surrender thy body and
soul ;

Efface thyself, so shalt thou obtain the Bride-
groom ; what other art is there ?

Thus speak the happy wives ; O sister, by these
means the Spouse is obtained.

* * *

Humility is the word, forbearance the virtue, and
love the priceless spell.

Make these three thy dress, O sister, and the Lord
shall be thine.

* * *

Nanak, to obey is to apply sandal-wood paste and
scents ;

Merits are the incantations which win the Be-
loved.

True union is realized when hearts are united.

However much one may desire it, a meeting is not
effected by words ;

Metal blendeth with metal, and love blendeth
with love.

* * *

THE SPIRIT OF THE EAST

If thou desire to play at love with me,
Come my way, why thy head in the palm of thy
hand.

Put thy feet on this road ;
Give thy head regardless of the world's opinion.

* * *

Put the Guru's word into thy heart for the rings in
thine ears ; wear the patched coat of for-
bearance ;

Whatever God doeth consider as good ; in this
way shalt thou obtain the treasure of Yoga.

* * *

Reduce thy five senses to subjection, O Yogi, and
make a pure heart thy staff ;

In this way shalt thou obtain the way of Yoga.

* * *

Make wisdom thy mother, contentment thy
father,

Truth thy brother—this is right relationship.

* * *

Make mercy thy cotton, contentment thy thread,
continence its knot, truth its twist.

Place this sacred thread on the soul

If thou hast it, O Brahman, then put it on me.

It will not break, or become soiled, or be burnt, or
lost.

Blest the man, O Nanak, who goeth with such a
thread on his neck.

* * *

Make continence thy furnace, resignation thy
goldsmith,

Understanding thy anvil, divine knowledge thy
tools,

THE SPIRIT OF THE EAST

The fear of God thy bellows, austerities thy fire,
Divine love thy crucible, and melt the self therein.
In such a mint true union is attained.

* * *

Tie up virtue as thy travelling expenses, and
think not of to-morrow.
Make faith in the Name thine occupation, and
devotion,
Restraint of evil thy service, inclination thy
asceticism ; so shalt thou obtain grace.
When thou arrivest in the land of God thou shalt
obtain happiness in His abode.

* * *

Put thou lust, wrath, and slander away ;
Abandon avarice and covetousness, and thou
shalt be free from care.

* * *

Bathe in the waters of virtue ; apply the per-
fume of truth to thy body.
Then shalt thy face become bright, and the Giver
will bestow hundreds of thousands of gifts on
thee.

* * *

Make understanding thy blandishment, the love of
God thy drum ;
Make the perpetual vision of God the bells for thy
feet.
In this wise dance beating time ;
This is devotion, this is austerity.
In this wise dance, beating time with thy feet ;
Other dances are sensuous pleasures.

* * *

Why should I go searching in the wood ? My heart
is a verdant forest.

THE SPIRIT OF THE EAST

The true Word hath come to my heart and abideth there.

Wherever I look there is God ; I see nothing else.
Whosoever doeth the Guru's work shall find God's court.

* * *

There is one Lord and two ways ;
Which shall I adopt, and which reject ?
There is but one Lord and one way ;
Adopt the way and reject the darkness.

* * *

Without the true Guru none hath found God :
without the true Guru none hath found God.
God hath put Himself into the true Guru ; He
hath made manifest and proclaimed this.
Salvation is ever obtained by meeting the true
Guru, who hath banished worldly love from
within him.

Who hath fixed his mind on the True One and is
absorbed in meditation.
He hath found the Giver of Life to the world.

* * *

The holy meet the holy ; by love for the Guru,
contentment dwells in the heart.
The gate of deliverance is only through the Guru's
instruction, who bestows God's name which
fills the mind for ever.
He who drinketh the nectar of the Name shall be
satisfied, and go to God's court in robes of
honour.

* * *

Do business, O man of business, and take care of
thy merchandise.
Buy such goods as shall go with thee.

THE SPIRIT OF THE EAST

In the next world the knower will accept only the genuine treasure.

O my brother, utter God's name with all thy mind.

Take with thee God's praise as thy merchandise, so that when the Master seeth it He may be pleased.

* * *

He who obtaineth the ambrosial name of the pure One, and fills his Yogi's cup with it, makes divine knowledge his staff; and he who smeareth on his body the ashes of renunciation shall enjoy the elixir of divine knowledge.

O father, in this way the soul which hath been a pilgrim in every age, uniteth with the Supreme Lord.

* * *

It is proper to utter the words by which honour is obtained.

Injury resulteth from uttering harsh words, harken, O foolish and ignorant man.

They in whose heart God is contained possess wisdom, honour, and wealth.

* * *

The sweat of ploughman's brow falleth to his heels,

And every one eateth of his earning.

They who eat the fruit of their earning and bestow a little from it,

O Nanak, recognize the true way.

* * *

THE SPIRIT OF THE EAST

The saints of God are absorbed in God's name,
and have destroyed the pain and fear of
transmigration.

* * *

By searching abroad thou shalt suffer much
affliction ; the water of life is at home in thy
heart.

* * *

By meeting the Guru, my brother, the fear of God
entereth the heart.

To die in the fear of God is man's true destiny.

* * *

I am neither an ascetic nor truly learned ; I was
born a stupid fool.

I have sought the shelter of those who forget Thee
not, O God.

* * *

The heart cannot be cleansed without the word
from the True One.

* * *

Very narrow is the way, like the edge of a sword.

* * *

He shall obtain nectar in his own heart whose
conduct is according to the Guru's precious
instruction.

Nanak, in the next world He fares the best who
walketh not in the way of sin.

* * *

In the supreme state there is no rejoicing and no
mourning ;

In the supreme state there are felt no hopes or
desires ;

THE SPIRIT OF THE EAST

In the supreme state are seen no castes or caste-marks ;

In the supreme state are no sermons or singing of hymns ;

In the supreme state is realized true meditation ;

In the supreme state are those who know themselves.

Nanak, my mind is satisfied with the supreme state.

* * *

There vibrate harmonies from which millions of joys and pleasures proceed.

Beauty is the attribute of the realm of happiness.

* * *

O ! wandering Jiva, remember God, and be saved. Nanak speaks the truth.

* * *

As the humble bee thirsts for flowers, I thirst for thee night and day.

Give the water of thy favour to the thirsty Nanak, so that his thirst be quenched.

* * *

Nanak says : this being is bound by his deeds.

Salvation is not obtained without the true Guru.

* * *

What mind says wish performs. This mind is director of good and evil.

Mind established in truth loves contentment and attains emancipation.

* * *

Man ruined himself by perpetual silence : how can he who sleepeth in ignorance be awakened without a Guru ?

* * *

THE SPIRIT OF THE EAST

The ignorant man who dwelleth in the wilderness
and at burial and cremation grounds, knoweth
not God and shall afterwards regret.

He who meets the true Guru and fixeth God's name
in his heart, obtaineth comfort.

Nanak, on whom God looketh with favour,
obtaineth Him.

He becometh free from hopes and fears and
destroyeth his pride by means of the Word.

* * *

By repeating His name as the Guru guides, thou
shalt attain the true fruit.

Praise God, praise the Word, and let His will be
done.

* * *

The hand is blessed that writes praise of God.
Feet become pure and sacred walking in God's path.
He who lives on the fruit of his own labour gives
part of it in charity ; such a one knows the
path of salvation.

* * *

O mind, practise such renunciation as to hold your
senses in subjection, and create a wilderness in
the heart.

Abstinence in diet, restraint in sleep, practice of
compassion,

Forgiveness, love of modesty and contentment
will give freedom from the slavery of Gunas.

* * *

When desire, anger, egoism, avarice, self-assertion
and attachment are not allowed to affect the
mind,

Then the self is seen, and union attained with the
great, all-pervading God.

* * *

THE SPIRIT OF THE EAST

Awake dear soul, the Guru is speaking—hear and grasp infinite truth.

The mysterious story, the changeless word, some rare follower of the Guru will understand.

He would give himself up in the name of God, lose his own self and know the three worlds.

He will remain beyond reach, devoted to the Supreme, filling his mind with truth.

It is only by His grace we can repeat His name, and fill the Ātmā with love.

Then the Ātmā becomes one with the Paramatma, and duality is destroyed.

By the grace of the Guru, He is found: when mind rests with God, death does not destroy it.

* * *

The wise, the true Guru, revealeth the secret home of the self.

Hearing the music in Sukhamani, devoted to the plane of stillness.

Meditating on the inexpressible truth, the desires of the mind disappear.

The resounding note of the true ruler pervades, and the sound of the five notes is heard.

* * *

The mind wanders no more, and the lotus of immortality turns upwards.

The seven companions of knowledge unite with the five senses of action and find peace.

Nanak, he who in the light of the true Word finds this true place of peace is indeed exalted.

The true devotee becomes one with the Beginningless.

* * *

THE SPIRIT OF THE EAST

The Yogi satisfied in the contemplation of self,
identifies individual self with the source of
life, then light appears.

* * *

Unless outgoing energies of mind are overcome,
success cannot be attained.

* * *

Duality and evil thought rule the mind. It is
under the Guru's instruction, by meditation
of the Guru's word, that these are overcome.

* * *

When desire dies, man sees the Lord in the
secret places of the heart.

* * *

O my mind, treasure is in thy heart, do not search
outside.

* * *

The mind is like an elephant, the body of a forest,
the Guru leads it straight by the magic of the
Word.

By accepting the Guru's teaching, desire dies.

* * *

With the birth of true understanding comes the
right contemplation of God.

The inner light flames up and subdues the mind,
and by God's grace *samādhi* is attained.

* * *

The true Bairagi without desire, concentrated on
the self within,

Content with the food of God's name, drinks of
immortal nectar.

* * *

THE SPIRIT OF THE EAST

The body has six shrines in it.
When renunciation fills the mind and the mind is
concentrated on the Word,
Then the eternal music harmonizes the mind.
And through the Guru's word the true name is
realized.

* * *

Without meeting a true guide emancipation
cannot be gained.

Judgment according to our Deeds on Earth

Men do not become saints or sinners merely by
calling themselves so ;
They carry the record of their own acts themselves.

* * *

The primal Being is the Giver ; He alone is true.
No account shall be due by the pious who serve
Him.

They who practise truth and perform service shall
obtain their reward.

When hair groweth white, it shineth without
cosmetics.

* * *

Death shall not punish godly people.
Nor shall they experience the pain of the difficult
road.

Those who worship God and repeat His name,
They shall go with a robe of honour to His court
and be happy by the true King's order.

* * *

See how wrong it would be, that givers should go
to hell and receivers to heaven.

THE SPIRIT OF THE EAST

Becoming a shopkeeper I take a scale and try to
weigh my actions,
My sins are numerous as the sands of the sea.

* * *

Man soweth poison and expecteth ambrosia ;
behold that for justice !

* * *

Nanak, it is only the fruit of what man giveth
from his earnings that he shall obtain in the
next world.

* * *

Some people show the way to others, but walk not
in it themselves.

Him whom the Creator destroyeth He first
depriveth of virtue.

* * *

As a fish without water, so suffer the godless.

* * *

In eating, drinking, sleeping, and laughing, death
is forgotten.

Evil is the result of forgetting the Lord ; a wasted
life and a mortal end.

* * *

The more one readeth and writeth, the more is one
tormented ;

The more one wandereth on pilgrimages, the more
one babbleth ;

The more religious garbs man weareth, the more
discomfort he causeth his body.

Bear, O my soul, the result of thine own acts.
He who eateth not corn hath lost the relish of life :
Men suffer pain through their attachment to
mammom.

* * *

THE SPIRIT OF THE EAST

Whatever you sow that you reap, life remains
barren without virtue.

* * *

We gather the fruit of whatever company we
keep.

Bad company, like poison, destroys life,
Mind and body become evil, trading in evil.

* * *

Whosoever thinketh evil of others, will never
prosper.

* * *

Every one bows to himself, no one bows to others.
In the scale, the side that goes down is the
heaviest.

* * *

Good deeds bring good results and bad deeds bad
results.

He is not a true lover who keepeth an account.

* * *

The work one does is his caste and his birth.

QUOTATIONS FROM THE TALMUD, MIDRASHIM, AND KABBALA

Servants or Slaves

He who emancipates his slave transgresseth a positive precept, for it is said (Lev. xxv. 46), "They shall be your bondmen for ever."

Berachoth, fol. 47 B.

"His master shall bore his ear through with an awl" (Exod. xxi. 6). The Holy One—blessed be He!—said, "The ear that has heard my voice on Mount Sinai, when I said (Lev. xxv. 55), 'Unto me the children of Israel are servants,' and not servants to servants, and this man goes and buys a master for himself, it therefore shall be bored through." The Holy One—blessed be He!—said, "The door and the doorpost that were witnesses in Egypt, when I passed over the lintel, and the two side-posts (Exod. xii. 23), and when I said, 'Unto me the children of Israel are servants,' and not servants to servants, and I have brought them out from servitude into freedom, and yet this man goes and buys himself a master, therefore shall his ear which heard this be bored through before them who were my witnesses."

Kiddushin, fol. 22 B.

Sin

Why was Daniel punished? Because he tendered good advice to Nebuchadnezzar, as it is said (Dan. iv. 27), "O king, let my counsel be acceptable unto thee, and break off thy sins by alms, and thine iniquities by showing mercy to the poor; for these may prove a lengthening of thy tranquillity." *Bava Bathra*, fol. 4 A.

Rava has expounded what is written in Cant. vii. 13, "The mandrakes give a smell," as these are the young men of Israel that have never tasted sin. "And at our gates are all manner of pleasant fruits;" these are the young daughters of Israel that tell their husbands, etc., etc. (See Rashi in *loco.*) "New and old which I have laid up for thee, O my beloved." The community of Israel said before the Holy One—blessed be He!—"Lord of the universe! I have imposed upon myself many new decrees, besides the old decrees Thou hast imposed upon me, and I have observed them." Rav Chasda asked a certain disciple of the Rabbis, who was making up an Haggada before him, "Hast thou not heard what the meaning of 'New and Old' is?" He replied, "The meaning is, the 'New' are the light, and the 'Old' are the 'weighty' commandments." "What!" asked Rav Chasda, "was the Law given twice? But let me tell thee the 'Old' means the words of the Law, and the 'New' means the words of the Scribes. . . . Give heed, my son, to the words of the Scribes more than to the words of the Law, for the words of the Law consist of positive and negative commandments,

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the transgression of which is often punished by the infliction of stripes only, but whosoever transgresseth the words of the Scribes is always guilty of death." *Eiruvin*, fol. 21 B.

Rav Nachman bar Yitzchak said, "Sin committed with a good motive is better than a precept fulfilled from a bad motive." (Lot's daughters and Tamar are adduced as cases in point.)

Nazir, fol. 23 B.

Rabbi Eleazar saith, "He who dwells in the Land of Israel abides without iniquity; for it is said (Isa. xxxiii. 24), 'And the inhabitants shall not say I am sick; thy people that dwell therein shall be forgiven their iniquity.'" Rav Annan says, "Whosoever is buried in the Land of Israel is buried, as it were, beneath the altar; for here it is written (Exod. xx. 24), 'An altar of earth shalt thou make unto me;' and there it is written (Deut. xxxii. 43), 'And his earth shall atone his people.'" Shemuel says, "As it is unlawful to emigrate from the Land of Israel to Babylon, so likewise is it unlawful to emigrate from Babylon to other lands. . . ." Mar saith all lands are dough compared to the Land of Israel, and the Land of Israel is dough compared to Babylon, except in the matter of burial. Rav Yehudah saith, "Whoever resides in Babylon is as if he resided in the Land of Israel; for it is said (Zech. ii. 7), 'Deliver thyself, O Zion, that dwellest with the daughter of Babylon. . . .'" Rabbi Eleazar said, "The dead outside the Land of Israel will not live again; for it is said (Ezek. xxvi. 20), 'I shall set my glory in the land of the living.' The dead of the land in which I have set

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my glory shall live, but the dead of the land in which I have not set my glory shall not live." Rabbi Abba ben Mammal objected (Isa. xxvi. 19), "'Thy dead shall live; together with my dead body shall they arise.' Why shall they not live? 'Thy dead shall live' are the dead of the Land of Israel. 'Together with my body shall they arise' refers to the dead of the land outside Israel."

Kethuboth, fol. III A.

War

Three things said Rabbi Yochanan in the name of the people of Jerusalem: 1. When thou goest to battle, do not go to the front, but keep in the rear, in order that thou mayest come home first (in case of a retreat). 2. Make thy Sabbath as a week-day, rather than depend upon other people. 3. And take care to associate with him upon whom fortune smiles.—Rabbi Yehoshua ben Levi (also) said three things in the name of the people of Jerusalem: 1. Do not frequent the housetop, because of what once happened (see 2 Sam. xi. 2). 2. If thy daughter is marriageable, set thy slave free and give him unto her (for a husband, rather than she should remain single). 3. Be cautious with thy wife, because of her first husband. What is the reason of this? Rav Chasda replied, "On account of incontinency."

P'sachim, fol. II3 A.

"Repent one day before thy death." In relation to which Rabbi Eliezer was asked by his disciples, "How is a man to repent one day before his death, since he does not know on what day he

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shall die ? ” “ So much the more reason is there,” he replied, “ that he should repent to-day, lest he die to-morrow ; and repent to-morrow, lest he die the day after : and thus will all his days be penitential ones.”

Avoth d'Rab. Nathan, chap. 15.

“ There are two ways before me, one leading into Paradise, the other into Hell.” When Yochanan, the son of Zachai, was sick unto death, his disciples came to visit him ; and when he saw them he wept, upon which his disciples exclaimed, “ Light of Israel ! Pillar of the right ! Mighty Hammer ! why weepest Thou ? ” He replied, “ If I were going to be led into the presence of a king, who is but flesh and blood, to-day here and to-morrow in the grave, whose anger with me could not last forever, whose sentence against me, were it even unto death, could not endure forever, and whom perhaps I might pacify with words or bribe with money, yet for all that should I weep ; but now that I am about to enter the presence of the King of kings, the Holy One—blessed be He forever and ever !—whose anger would be everlasting, whose sentence of death or imprisonment admits of no reprieve, and who is not to be pacified with words nor bribed with money, and in whose presence there are two roads before me, one leading into Paradise and the other into Hell, and should I not weep ? ” Then prayed they him, and said, “ Rabbi, give us thy farewell blessing ” ; and he said unto them, “ Oh that the fear of God may be as much upon you as the fear of man.”

Berachoth, fol. 28, col. 2.

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"Every one has two portions, one in Paradise and another in Hell." Acheer asked Rabbi Meyer, "What meaneth that that is written (Eccl. vii. 14), 'God also has set the one over against the other'?" Rabbi Meyer replied, "There is nothing which God has created of which He has not also created the opposite. He who created mountains and hills created also seas and rivers." But said Acheer to Rabbi Meyer, "Thy master, Rabbi Akiva, did not say so, but spake in this way: He created the righteous and also the wicked; He created paradise and hell: every man has two portions, one portion in paradise, and the other in hell. The righteous, who has personal merit, carries both his own portion of good and that of his wicked neighbor away with him to paradise; the wicked, who is guilty and condemned, carries both his own portion of evil and also that of his righteous neighbor away with him to hell." When Rav Mesharshia asked what Scripture guarantee there was for this, this was the reply: "With regard to the righteous, it is written (Isa. lxi. 7), 'They shall rejoice in their portion, therefore in their land (beyond the grave) they shall possess the double.' Respecting the wicked it is written (Jer. xvii. 18), 'And destroy them with double destruction.'"

Chaggigah, fol. 15, col. 1.

"The man with two wives, one young and the other old." Rav Ami and Rav Assi were in social converse with Rabbi Isaac Naphcha, when one of them said to him, "Tell us, sir, some pretty legend," and the other said, "Pray explain to us rather some nice point of law."

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When he began the legend he displeased the one, and when he proceeded to explain a point of law, he offended the other. Whereupon he took up this parable in illustration of the plight in which their obstinacy placed him. "I am like the man with the two wives, the one young and the other old. The young one plucked out all his grey hairs (that he might look young), and the old wife pulled out all his black hairs (that he might look old); and so between the one and the other he became bald. So is it with me between you. However, I've something nice for both of you. It is written (Exod. xxii. 6), 'If a fire break out and catch in thorns, so that the stacks of corn, or the standing corn, or the field be consumed therewith, he that kindled the fire shall surely make restoration.' The Holy One—blessed be He!—hath said, 'I must both judge myself and take upon myself to indemnify the evil of the conflagration I have caused, for I have kindled a fire in Zion,' as it is written (Lam. iv. 11), 'He hath kindled a fire in Zion, and hath devoured the foundations thereof.' I must therefore rebuild her with fire, as it is written (Zech. ii. 5), 'I will be unto her a wall of fire round about, and will be the glory in the midst of her.' "

Bava Kama, fol. 60, col. 2.

He who slanders, he who receives slander, and he who bears false witness against his neighbor, deserve to be cast to the dogs.

P'sachim, fol. 118, col. 1.

All animals will one day remonstrate with the serpent and say, "The lion treads upon his prey

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and devours it, the wolf tears and eats it, but thou, what profit has thou in biting?" The serpent will reply (Eccl. viii. 11), "I am no worse than a slanderer." *Taanith*, fol. 8, col. 1.

If one find lost property in a locality where the majority are Israelites, he is bound to proclaim it; but he is not bound to do so if the majority be Gentiles. *Bava Metzia*, fol. 24, col. 1.

If one find a foundling in a locality where the majority are Gentiles, then the child is (to be reckoned) a Gentile; if the majority be Israelites, it is to be considered as an Israelite; and so also it is to be, providing the numbers are equal. *Machsheerin*, chap. 2, Mish. 7.

"One generation passeth away, and another generation cometh, but the earth abideth forever." (Eccl. i. 4.) One empire cometh and another passeth away, but Israel abideth forever. *Perek Hashalom*.

The world was created only for Israel: none are called the children of God but Israel; none are beloved before God but Israel.

Gerim. chap. 1.

It were better to cut the hands off than to touch the eye, or the nose, or the mouth, or the ear, etc., with them without having first washed them. Unwashed hands may cause blindness, deafness, foulness of breath, or a polypus. It is taught that Rabbi Nathan has said, "The evil

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spirit, Bath Chorin, which rests upon the hands at night, is very strict ; he will not depart till water is poured upon the hands three times over."

Shabbath, fol. 109, col. 1.

There is a great deal in the Talmud about washing the hands, in addition to what is said in the treatise *Yadaim*, which is entirely devoted to the subject. But this topic is subordinate to another, namely, the alleged inferiority of the precepts of the Bible to the prescriptions of the Rabbis, of which the punctillious rules regulative of hand washing form only a small fraction. This is illustrated by an anecdote from the Talmudic leaflet entitled *Callah*, respecting Rabbi Akiva, whose fame extends from one end of the world to the other. (See *Yevamoth*, fol. 16, col. 2.)

Once upon a time, as the Elders were sitting together, two lads passed by them, one with his head covered and the other bareheaded. Of the latter boy as he passed Rabbi Elazar said, "He is a Mamzer," and Rabbi Yehoshua, "He is a Ben Haniddah," but Rabbi Akiva contended, "He is both a Mamzer and a Ben Haniddah." Upon which the Elders said to Rabbi Akiva, "How darest thou be so bold as dispute the assertion of thy masters?" "Because I can substantiate what I say," was his answer. He then went to the mother of the lad, and found her selling pease in the market-place. "Daughter," said he to her, "if thou wilt answer all I ask of thee, I will ensure thee a portion in the life to come." She replied, "Let me have thy oath and I will do so." Then taking the oath with his lips but nullifying it in his heart, he asked her, "What sort of a

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son is thy lad ? " She replied. " When I entered my bridal chamber I was a Niddah, and consequently my husband kept away from me." Thus it was found out that the boy was a Mamzer and a Ben Haniddah ; upon which the sages exclaimed, " Great is Rabbi Akiva, for he has overcome his masters ; " and as they congratulated him they said, " Blessed be the Lord God of Israel, who hath revealed His secret unto Akiva the son of Joseph." Thus did the Rabbi fore-swear himself, and thus did his companions compliment him on the success of his perjury ; yet the Bible says, " Thou shalt not take the name of the Lord thy God in vain " (Exod. xx. 7), and " Keep thou far from a falsehood " (Exod. xxiii. 7).

Here is a companion picture from *Yoma*, fol. 84, col. 1.—" Rabbi Yochanan was suffering from scurvy, and he applied to a Gentile woman, who prepared a remedy for the fifth and then the sixth day of the week, ' But what shall I do to-morrow ? ' said he ; ' I must not walk so far on the Sabbath.' ' Thou wilt not require any more,' she answered. ' But suppose I do,' he replied. ' Take an oath,' she answered, ' that thou wilt not reveal it, and I will tell thee how to compound the remedy.' This he did in the following words : ' By the God of Israel, I swear I will not divulge it.' Nevertheless, when he learned the secret, he went and revealed it. ' But was not that profaning the name of God ? ' asks one. ' No,' pleads another Rabbi, ' for, as he told her afterward, that what he meant was that he would not tell it to the God of Israel.' The remedy was yeast, water, oil, and salt."

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The whole world once believed that the souls of men were perishable, and that man had no pre-eminence above a beast, till Abraham came and preached the doctrine of immortality and transmigration. *Nishmath Chayim*, fol. 171, col. 1.

Abraham's father, Terah, was both an idolater, a manufacturer of idols, and a dealer in them. Once when Terah had some engagement elsewhere he left his son Abraham to attend to his business. When a customer came to purchase an idol, Abraham asked him, "How old art thou?" "Lo! so many years," was the ready reply. "What," exclaimed Abraham, "is it possible that a man of so many years should desire to worship a thing only a day old?" The customer, being ashamed of himself, went his way; and so did all other customers who underwent a similar inquisition. Once an old woman brought a measure of fine flour and wished to present it as an offering to the gods. This so enraged Abraham that he took a staff and broke all the images, excepting the largest, into whose hands he fixed the staff. When his father came and questioned him about the destruction of the gods, he replied. "An old woman placed an offering of flour before them, which immediately set them all by the ears, for every one was hungrier than another, but the biggest god killed all the rest with this staff, which thou now seest he still holds in his hands." Superstition, especially when combined with mercenary motives, knows neither reason nor human affection, therefore the father handed over his son Abraham to the inquisition to Nimrod, who threw him into the fiery furnace, as recorded else-

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were in this Miscellany. This is an historical fact, to the truth of which the whole orthodox Jewish world will bear testimony, and is solemnly recorded in *Shalsheloth Hakkabalah*, fol. 2, col. 1.

The Rabbis teach there are three that have a share in a man ; God, and his father and mother. The father's part consists of all that is white in him—the bones, the veins—the nails, the brain, and the white of the eye. The mother's part consists of all that is red in him—the skin, the flesh, the hair, and the black part of the eye. God's part consists of the breath, the soul, the physiognomy, sight and hearing, speech, motive power, knowledge, understanding, and wisdom. And when the time comes that the man should depart from the world, God takes away His part, and leaves those which belong to the father and mother. Rav Pappa says, " This is the meaning of the proverb, ' Shake off the salt and throw the flesh to the dogs.' " *Niddah*, fol. 31, col. 1.

There are four signs which tell tales : Dropsy is a sign of sin ; jaundice is a sign of hatred without a cause ; poverty is a sign of pride ; and quinsy is a sign of slander.

Shabbath, fol. 33, col. 1.

Four things cancel the decrees of Heaven : Alms, prayer, change of name, and reformation of conduct. Alms, as it is written (Prov. x. 2), " But alms (more correctly, righteousness) delivereth from death." Prayer, as it is written (Ps. cvii. 6), " Then they cried unto the Lord in their trouble, and He delivered them out of their

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distresses." Change of name, as it is said (Gen. xvii. 15, 16), "As for Sarai thy wife, thou shalt not call her name Sarai, but Sarah shall be her name." And after this change of name it is written, "And I will bless her, and give thee a son of her." Reformation of conduct, as it is written (Jonah iii. 10), "And God saw their works," and "God repented of the evil," etc. Some say also change of residence has the effect of turning back the decree of Heaven (Gen. xii. 1), "And the Lord said unto Abram, Get thee out of thy country ;" and then it is said, "I will make of thee a great nation." *Rosh Hashanah*, fol. 16, col. 2.

There are four things God repents of having created: The Captivity, the Chaldeans, the Ishmaelites, and the evil passion in man. The Captivity, as it is written (Isa. iii. 5), "What have I here, saith the Lord, that my people are taken away for nought?" etc. The Chaldeans, as it is written (Isa. xxiii. 13), "Behold the land of the Chaldeans: this people was not." The Ishmaelites, as it is written (Job xii. 6), "The tents of robbers prosper, and they that provoke God are secure; into whose hand God bringeth abundance." The evil passion, as it is written (Micah iv. 6), "And whom I have caused to be evil."

Succah, fol. 52, col. 2.

There are four marks by which one disciple differs from another: one learns and does not teach, one teaches and does not learn, one learns and teaches, and one neither learns nor teaches.

Avoth d'Rab. Nathan, chap. 29.

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There are four things the doing of which by man brings judgment upon his own head : If he turn in between a wall and a date-palm ; if he turn in between two date-palms ; if he drink borrowed water ; and if he step across spilt water, such even as his own wife may have thrown away. (All these doings, says Rashi, are bound to annoy the evil genii.) *P'sachim*, fol. III, col. 1.

Five things restore the memory again : Bread baked upon coals, soft-boiled eggs without salt, habitual use of olive oil, mulled wine, and plenty of salt. *Horoyoth*, fol. 13, col. 2.

Six things are said respecting the illiterate : No testimony is to be borne to them, none is to be accepted from them ; no secret is to be disclosed to them ; they are not to be appointed guardians over orphans, nor keepers of the charity-box, and there should be no fellowship with them when on a journey. Some say also no public notice is to be given of their lost property. *P'sachim*, fol. 49, col. 2.

The expression here rendered "illiterate" means literally "people of the land," and was, there is reason to believe, originally applied to the primitive inhabitants of Canaan, traces of whom may still be found among the fellahin of Syria. They appear, like the aboriginal races in many countries of Christendom in relation to Christianity, to have remained generation after generation obdurately inaccessible to Jewish ideas, and so to have given name to the ignorant and untaught generally. This circumstance may

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account for the harshness of some of the quotations which are appended in reference to them.

He who aspires to be a fellow of the learned must not sell fruit, either green or dry, to an illiterate man, nor may he buy fresh fruit from him. He must not be the guest of an ignorant man, nor receive such an one as his guest.

Demai, chap. 2, mish. 2.

Seven things were formed before the creation of the world: The Law, Repentance, Paradise, Gehenna, the Throne of Glory, the Temple, and the name of the Messiah.

P'sachim, fol. 54, col. 1.

So long as there is a diadem on the head of the priest, there is a crown on the head of every man. Remove the diadem from the head of the high priest and you take away the crown from the head of all the people. (This is a Talmudic comment on Ezek. xxi. 31; A. Ver., 26.)

Gittin, fol. 7, col. 1.

Scripture authority is given in proof that the very garments possessed the faculty of making atonement for sin every whit as effectually as animal sacrifices. We are taught that the priest's shirt atones for murder, his drawers atone for whoredom, his mitre for pride, his girdle for evil thoughts, his breastplate for injustice, his ephod for idolatry; his overcoat atones for slander, and the golden plate on his forehead atones for impudence.

Zevachim, fol. 88, col. 2.

It is related of Benjamin the righteous, who was keeper of the poor-box, that a woman came to him

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at a period of famine and solicited food. "By the worship of God," he replied, "there is nothing in the box." She then exclaimed, "O Rabbi, if thou dost not feed me, I and my seven children must needs starve." Upon which he relieved her from his own private purse. In course of time he fell ill and was nigh unto death. Then the ministering angels interceded with the Holy One—blessed be He!—and said, "Lord of the Universe, Thou hast said he that preserveth one single soul of Israel alive is as if he had preserved the life of the whole world; and shall Benjamin the righteous, who preserved a poor woman and her seven children, die so prematurely?" Instantly the death-warrant which had gone forth was torn up, and twenty-two years were added to his life.

Bava Bathra, fol. 11, col. 1.

The Rabbis have taught that a man should not drink water on Wednesdays and Saturdays after nightfall, for if he does, his blood, because of risk, will be upon his own head. What risk? That from an evil spirit who on these evenings prowls abroad. But if the man be thirsty, what is he to do? Let him repeat over the water the seven voices ascribed to the Lord by David in Ps. xxix. 3-9, "The voice of the Lord is upon the waters," etc.

P'sachim, fol. 112, col. 1.

Seven precepts did Rabbi Akiva give to his son Rabbi Yehoshua: 1. My son, teach not in the highest place of the city. 2. Dwell not in a city where the leading men are disciples of the wise. 3. Enter not suddenly into thine own house, and of course not into thy neighbour's. 4. Do not go

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about without shoes. 5. Rise early and eat in summer time because of the heat, and in winter time because of the cold. 6. Make thy Sabbath as a week-day rather than depend for support on other people. 7. Strive to keep on close friendly terms with the man whom fortune favours (literally on whom the present hour smiles). Rav Pappa adds, "This does not refer to buying or selling, but to partnership." *Ibid.*

Once a Jewish mother with her seven sons suffered martyrdom at the hands of the Emperor. The sons, when ordered by the latter to do homage to the idols of the Empire, declined, and justified their disobedience by quoting each a simple text from the sacred Scriptures. When the seventh was brought forth, it is related that Cæsar, for appearance sake, offered to spare him if only he would stoop and pick up a ring from the ground which had been dropped on purpose. "Alas for thee, O Cæsar!" answered the boy; "if thou art so zealous for thine honour, how much more zealous ought we to be for the honour of the Holy One—blessed be He!" On his being led away to the place of execution, the mother craved and obtained leave to give him a farewell kiss. "Go, my child," said she, "and say to Abraham, Thou didst build an altar for the sacrifice of one son, but I have erected altars for seven sons." She then turned away and threw herself down headlong from the roof and expired, when the echo of a voice was heard exclaiming (Ps. cxiii. 9), "The joyful mother of children" (or, the mother of the children rejoiceth).

Gittin, fol. 57, col. 2.

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For tertian fever take seven small grapes from seven different vines; seven threads from seven different pieces of cloth; seven nails from seven different bridges; seven handfuls of ashes from seven different fireplaces; seven bits of pitch from seven ships, one piece from each; seven scrapings of dust from as many separate doorways; seven cummin seeds; seven hairs from the lower jaw of a dog and tie them upon the throat with a papyrus fibre. *Shabbath*, fol. 66, col. 2.

God is said to have regretted creating certain things. *Succah*, fol. 52, col. 2.

God is represented as irrigating the land of Israel, but leaving the rest of the earth to be watered by an angel. *Taanith*, fol. 10, col. 1.

God is said to have prevaricated in making peace between Abraham and Sarah, which is not so surprising; for while one Rabbi teaches that prevarication is under certain circumstances allowable, another asserts it absolutely as a duty; for it is written (1 Sam. xvi. 2), "And Samuel said, How can I go? if Saul hear it, he will kill me. And the Lord said, Take a heifer with thee, and say, I am come to sacrifice unto the Lord."

Yevamoth, fol. 65, col. 2.

God's decision was controverted by the Academy in heaven, and the matter in debate was finally settled by a Rabbi, who had to be summoned from earth to heaven expressly to adjudicate in the case. *Bava Metzia*, fol. 86, col. 1.

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Certain philosophers once asked the elders at Rome, "If your God has no pleasure in idolatry, why does He not destroy the objects of it?" "And so He would," was the reply, "if only such objects were worshipped as the world does not stand in need of; but you idolators will worship the sun and moon, the stars and the constellations. Should He destroy the world because of the fools there are in it? No! The world goes on as it has done all the same, but they who abuse it will have to answer for their conduct. On your philosophy, when one steals a measure of wheat and sows it in his field it should by rights produce no crop; nevertheless the world goes on as if no wrong had been done, and they who abuse it will one day smart for it."

Avoda Zarah, fol. 54, col. 2.

Judges

Rabbi Ishmael, son of Rabbi Yossi, had a gardener who regularly brought him a basket of grapes every Friday. Bringing it once on a Thursday, the Rabbi asked him the reason why he had come a day earlier. "My Lord," said the gardener, "having a lawsuit to come off before thee to-day, I thought by so doing I might save myself the journey to-morrow." Upon this the Rabbi both refused to take the basket of grapes, though they were really his own, and declined to act as judge in the process. He, however, appointed two Rabbis to judge the case in his stead, and while they were investigating the evidence in the litigation he kept pacing up and down, and

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saying to himself, if the gardener were sharp he might say so-and-so in his own behalf. He was at one time on the point of speaking in defence of his gardener, when he checked himself and said, "The receivers of bribes may well look to their souls. If I feel partial who have not even taken a bribe of what was my own, how perverted must the disposition of those become who receive bribes at the hands of others!"

Kethuboth, fol. 105, col. 1.

Witnesses

"Whosoever is not instructed in Scripture, in the Mishna, and in good manners," says Rabbi Yochanan, "is not qualified to act as a witness." "He who eats in the street," says the Rabbis, "is like a dog;" and some add that such a one is ineligible as a witness, and Rav Iddi bar Avin says the Halachah is as "some say."

Kiddushin, fol. 40, col. 2.

Criminals and Criminal Punishments

Four kinds of capital punishment were decreed by the court of justice: Stoning, burning, beheading, and strangling; or, as Rabbi Shimon arranges them—Burning, stoning, strangling, and beheading. As soon as the sentence of death is pronounced, the criminal is led out to be stoned, the stoning-place being at a distance from the court of justice; for it is said (Lev. xxiv. 14), "Bring forth him that hath cursed without the

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camp." Then one official stands at the door of the court of justice with a flag in his hand, and another is stationed on horseback at such a distance as to be able to see the former. If, meanwhile, one comes and declares before the court, "I have something further to urge in defence of the prisoner," the man at the door waves his flag, and the mounted official rides forward and stops the procession. Even if the criminal himself says, "I have yet something to plead in my defence," he is to be brought back, even four or five times over, provided there is something of importance in his deposition. If the evidence is exculpatory, he is discharged; if not, he is led out to be stoned. As he proceeds to the place of execution, a public crier goes before him and proclaims, "So-and-so, the son of So-and-so, goes out to be stoned because he has committed such-and-such a crime, and So-and-so and So-and-so are the witnesses. Let him who knows of anything that pleads in his defence come forward and state it." When about ten yards from the stoning-place, the condemned is called upon to confess his guilt. (All about to be executed were urged to confess, as by making confession every criminal made good a portion in the world to come; for so we find it in the case of Achan, when Joshua said unto him (Josh. vii. 19), "My son, give, I pray thee, glory to the Lord God of Israel, and make confession unto him," etc. "And Achan answered Joshua and said, Indeed I have sinned." But where are we taught that his confession was his atonement? Where it is said (*ibid.*, v. 25), "And Joshua said, Why has thou troubled us? The Lord shall trouble thee this day;" as if to say, "This day

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thou shalt be troubled, but in the world to come thou shalt not be troubled.") About four yards from the stoning-place they stripped off the criminal's clothes, covering a male in front, but a female both before and behind. These are the words of Rabbi Yehudah ; but the sages say a man was stoned naked, but not a female.

The stoning-place was twice the height of a man, and this the criminal ascended. One of the witnesses then pushed him from behind, and he tumbled down upon his chest. He was then turned over upon his back : if he was killed, the execution was complete ; but if not quite dead, the second witness took a heavy stone and cast it upon his chest ; and if this did not prove effectual, then the stoning was completed by all present joining in the act ; as it is said (Duet. xvii. 7), "The hands of the witnesses shall be first upon him to put him to death, and afterward the hands of all the people."

Sanhedrin, fol. 42, col. 2 ; fol. 49, col. 2 ; fol. 52, cols. 1, 2.

When Adam observed that his sin was the cause of the decree which made death universal, he fasted one hundred and thirty years, abstained all that space from intercourse with his wife, and wore girdles of fig-leaves round his loins. All these years he lived under divine displeasure, and begat devils, demons, and spectres ; as it is said (Gen. v. 3), "And Adam lived a hundred and thirty years, and begat in his own likeness, after his image," which implies that, until the close of those years, his offspring were not after his own image.

Eiruvim, fol. 18, col. 2.

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Foolish saints, crafty villains, sanctimonious women, and self-afflicting Pharisees are the destroyers of the world. What is it to be a foolish saint? To see a woman drowning in the river and refrain from trying to save her because of the look of the thing. Who is to be regarded as a crafty villain? Rabbi Yochanan says, "He who prejudices the magistrates by prepossessing them in favour of his cause before his opponent has had time to make his appearance," Rabbi Abhu says, "He who gives a denarius to a poor man to make up for him the sum total of two hundred zouzim; for it is enacted that he who possesses two hundred zouzim is not entitled to receive any gleanings, neither what is forgotten in the field, nor what is left in the corner of it (see Lev. xxiii. 22), nor poor relief either. But if he is only one short of the two hundred zouzim, and a thousand people give anything to him, he is still entitled to the poor man's perquisites." *Sotah*, fol. 21, col. 2.

Women going out on the Sabbath-day are allowed, as the Rabbis teach, to carry with them a certain stone believed to counteract abortion.

Abaii interrupts his exposition of this Halachah in order to enumerate certain antidotes to chronic fever which, he says, he had learned from his mother. Take a new zouz and then procure its weight in sea-salt; hang this round the neck, suspended by a papyrus fibre, so that it may rest just in the hollow in front. If this does not answer, go where two or more roads meet and watch for the first big ant that is going home loaded; lay hold of it and place it in a brass tube; stop up the end of the tube with lead, putting as many seals

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upon it as possible ; then shake it, saying the while, " My load be upon thee, and thine upon me." To this Rav Acha, the son of Rav Hunna, objected to Rav Ashi, and asked, " Might not the ant have been already laden with another man's fever ? " " True," observed the other ; " nevertheless let him say, ' My load be upon thee as well as thine own.' " If this be not effective, then take a new earthenware pot, and going to the nearest stream, say, " Stream, stream, lend me a pot full of water for one who is on a visit to me." Wave it seven times round thy head and then throw the water back again, saying, " Stream, stream, take back thy borrowed water for my guest came and went the same day."

Rav Hanna then adds a prescription for a tertian fever, and Rabbi Yochanan gives the following as effective against a burning fever : Take an iron knife, and having fastened a papyrus fibre to the nearest bramble, cut off a piece and say, " And the Angel of the Lord appeared to him in a flame of fire," etc., as in Exod. iii. 2. On the morrow cut off another piece and say, " The Lord saw that he (the fever) turned aside ; " then upon the third day say, " Draw not hither," and stooping down, pray, " Bush, bush ! the Holy One—blessed be He !—caused His Shechinah to lodge upon thee, not because thou art the loftiest, for thou art the lowest of all trees ; and as when thou didst see the fire of Hananiah, Mishael, and Azariah, thou didst flee therefrom, so see the fire (fever) of this sufferer and flee from it."

Shabbath, fol. 66, col. 2, etc.

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In the future God will assign to each righteous man three hundred and ten worlds as an inheritance ; for it is said (Prov. viii. 21), " That I may cause those that love me to inherit substance, and I will fill their treasures." By Gematria equals three hundred and ten.

Sanhedrin, fol. 100, col. 1, and *Ohitzin*, chap. 3, mish. 12.

THE MIDRASHIM

RABBI AKIVA once met on a journey a remarkably ugly man toiling along under a great load of wood. Rabbi Akiva said into him, "I abdure thee to tell me whether thou art a man or a demon." "Rabbi," said he, "I was once a man, and it is now some time since I left the world. Day after day I have to carry a load like this, under which I am obliged to bow down, and submit three times a day to be burned." Then Rabbi Akiva asked him, "What was the reason for this punishment?" and the reply was, "I committed an immorality on the Day of Atonement." The Rabbi asked him if he knew of anything by which he might obtain for him a remission of his punishment. "I do," was the answer. "When a son whom I have left behind me is called up to the (public) reading of law, and shall say, 'Blessed be the blessed Lord,' I shall be drawn out of hell and taken into Paradise." The Rabbi noted down the name of the man and his dwelling-place, whither he afterward went and made inquiries about him. The people of the place only replied, "The name of the wicked shall rot" (Prov. x. 7). Notwithstanding this, the Rabbi insisted, and said, "Bring his son to me." When they brought him, he taught the lad to repeat the blessing, which he did on the ensuing Sabbath at the public reading of the law; upon which his father was im-

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mediately removed from hell to Paradise. On the self-same night the father repaired direct to Rabbi Akiva, and gratefully expressed his hope that the Rabbi's mind might be as much at rest as his own was. *Midrash Assereth Hadibroht.*

A Min once asked Rabbi Akiva, "Who created this world?" "The Holy One—blessed be He!"—was the reply. "Give me positive proof of this," begged the other. "Come to-morrow," answered the Rabbi. On coming the next day, the Rabbi asked, "What are you dressed in?" "In a garment," was the reply. "Who made it?" asked the Rabbi. "A weaver," said the other. "I don't believe thee," said the Rabbi; "give me a positive proof of this." "I need not demonstrate this," said the Min; "it stands to reason that a weaver made it." "And so thou mayest know that God created the world," observed the Rabbi. When the Min had departed, the Rabbi's disciples asked him, "What is proof positive?" He said, "My children, as a house implies a builder, and a garment a weaver, and a door a carpenter, so likewise the existence of the world implies that the Holy One—blessed be He!—created it." *Midrash Terumah.*

THE KABBALA

IF a man be niggardly either in a financial or a spiritual regard, giving nothing of his money to the poor or not imparting of his knowledge to the ignorant, he shall be punished by transmigration into a woman. . . . Know thou that Sarah, Hannah, the Shunammite (2 Kings iv, 8), and the widow of Zarepta were each in turn possessed by the soul of Eve. . . . The soul of Rahab transmigrated into Heber the Kenite, and afterward into Hannah; and this is the mystery of her words, "I am a woman of a sorrowful spirit" (1 Sam. i. 15), for there still lingered in her soul a sorrowful sense of inherited defilement. . . . Eli possessed the soul of Jael, the wife of Heber the Kenite. . . . Sometimes the souls of pious Jews pass by metempsychosis into Gentiles, in order that they may plead on behalf of Israel and treat them kindly. For this reason have our Rabbis of blessed memory said, "The pious of the nations of the world have a portion in the world to come."

Yalkut Reubeni, Nos. 1, 8, 61, 63.

RABBINICAL ANA

RABBI JANAY upon seeing a man bestowing alms in a public place, said, "Thou hadst better not have given at all, than to have bestowed alms so openly and put the poor man to shame.

"One should rather be thrown into a fiery furnace than be the means of bringing another to public shame."

Rabbi Juda said, "No one should sit down to his own meals until seeing that all the animals dependent upon his care are provided for."

Rabbi Jochanan said that it is as pleasing in God's sight if we are kind and hospitable to strangers, as if we rise up early to study His law; because the former is in fact putting His law into practice. He also said, "He who is active in kindness toward his fellows is forgiven his sins."

Both this Rabbi and Abba say it is better to lend to the poor than to give to them, for it prevents them from feeling ashamed of their poverty, and is really a more charitable manner of aiding them. The Rabbis have always taught that kindness is more than the mere almsgiving of charity, for it includes pleasant words with the more substantial help.

When souls stand at the judgment-seat of God, the poor, the rich, and the wicked each are severally asked what excuse they can offer for not having studied the law. If the poor man pleads

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his poverty he is reminded of Hillel. Though Hillel's earnings were small he gave half each day to gain admittance to the college.

When the rich man is questioned, and answers that the care of his fortune occupied his time, he is told that Rabbi Eleazer possessed a thousand forests and a thousand ships, and yet abandoned all the luxuries of wealth and journeyed from town to town searching and expounding the law.

When the wicked man pleads temptation as an excuse for his evil course, he is asked if he has been more tempted than Joseph, more cruelly tried than he was, with good or evil fortune.

Yet though we are commanded to study God's law, we are not to make of it a burden; neither are we to neglect for the sake of study any other duty or reasonable recreation. "Why," once asked a pupil, "is 'thou shalt gather in the corn in its season' a Scriptural command? Would not the people gather their corn when ripe as a matter of course? The command is superfluous."

"No so," replied the Rabbis; "the corn might belong to a man who for the sake of study would neglect work. Work is holy and honourable in God's sight, and He would not have men fail to perform their daily duties even for the study of His law."

BOOK OF INSTRUCTIONS FOR SEKANDER

LET us take refuge with Mezdam from evil thought which mislead and distress us. In the name of Shamta, the Bountiful, the Beneficent, the Kind, the Just ! In the name of Mezdam, the Giver of Wisdom ! O Simkendesh son of Nishal ! Mezdam hath exalted thee to royalty and empire. Do thou, of thy exalted wisdom, bestow splendour on the religion of the Great Abad, who is the greatest of prophets. And because the affairs of the Hiras is went, in many respects, ill, I carried thee away into Nasud. Place not a stranger over Hiras for it is thy house. If thy army inflict any suffering on the good people of Hiras, make atonement and satisfy them ; else shall I ask an account of thee. In the name of Mezdam the Giver of Wisdom ! Mezdam showed kindness unto man, in that he created him of the second rank of angels. And deputed along with him an Angel of the first class, Intelligence by name. And bestowed on him instruments of the lower world, together with certain of the inferior angels. Of which angels one is the liver, and is called Temperament ; another Life, and his abode is in the heart, and another is Soul, who dwelleth in the brain. And he bestowed servants on them. Now life is affected by two evils, Lust and Anger. Restrain them within the proper mean. Till man can attain this self control he cannot become a celestial.

And soon a prophet will come, virtuous, and wise, Sasan by name.

THE BOOK OF THE RESPECTED SASAN THE FIFTH

LET us take refuge with Mezdām from evil thoughts which mislead and afflict ! In the name of Shamta, the Beneficient, the Liberal, the Gracious, the Just ! In the name of Mezdām ! O Ardenas the fifth. . . . Now have I chosen thee for prophecy. And thou art my friend ; hide not the right road. And the right road is the road of the Great Abad. Blest is his religion. There is no one seeketh Me, and findeth Me not. And there is no one who doth not know of My existence. All know Me according to the capacity of their understanding. Something they say, and something they imagine ; and think that right which they believe. And this error proceedeth from two things : The one ignorance, the other ambition. Now show unto mankind thy right road. In the name of Mezdām ! Thou hast beheld the wicked Hirasīs who have slain Herjiwar. Him whom I exalted have they cast down. But they shall not obtain that for which they have perpetrated this wicked deed. And in place of benefit I will send them wretchedness.

I deemed them happy in the love of their princes. Lo ! they shall meet with retribution from the Tasis. They shall reap the harvest of their misdeeds from men dressed in green, and men dressed in black. And the avengers are a greedy band ;

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who quarrel with each other, and are evil-doers ; and do not what their great one hath spoken. And who kill their chief men for gain. Their piety is to slay harmless animals, their prayers to copulate. And Nimkar too shall become over-powering. When their religion shall have lasted a thousand years it shall be such, in consequence of divisions, that, were their Legislator to see it, he would not know it again. And thou shalt see the Hirasís such that no one shall hear a wise speech from them. If they speak truth they are harassed. Instead of sensible words they are answered with weapons of war. From the wickedness of mankind did it arise that such an angel-tempered king was taken from the Hirasís. O Sasan ! evils await thee ! Thou art My prophet. If mankind follow thee not, for them is it evil, not for thee. The good will come into thy path. And the gift of prophecy shall always remain among thy seed.

Lay not affliction to heart, for Mezdam will give it an end. And in the end, the oppressors shall flee from your Avenger, as the mouse from hole to hole.

THE BOOK OF THE PROPHET ZIRTUSHT.

LET us seek refuge with Mezdarm from evil imaginations which mislead and distress us ! In the name of Shemta, the Bountiful, the Merciful, the Beneficent, the Just ! In the name of Mezdarm ! O Hertushad son of Heresfetmad, I have selected thee for prophecy : And have communicated to thee My Word in three ways : One in dreams, and that is the Vakhrijkameh. The second in dozing, and that is Arvasiast. The third in waking when thou hast separated from the body, and passed with an angel above the heavens. Thy soul reacheth Me. All the speech which I have bestowed on thee is of two kinds. The Enigmatical, and the Unenigmatical ; Cause thou the enigmatical and unenigmatical to be alike. Do not work but according to the Desatir. I have unfolded to thee the secrets of being altogether. Now thou knowest the past, the present, and the future. Unto whomsoever I grant the gift of prophecy while waking, to him do I deliver the religion of the Great Abad. This religion is My Beloved. Whosoever is separate from it, it proceedeth from his not discovering the meaning of My Word. The meaning of my word can be found only while waking.

Say unto Vishtad from Me, O King of Kings ! How many things have I given thee, that thou mightest be received of all Mankind ! First, A

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prophet like Herturash, My friend and acquaintance. Next, A son like Sepehnad, who is a Sage Mobed and a General. Again, A minister like Iemisad, who knoweth the Secrets of all the Spheres. And, moreover, a kingdom like Hiras for thine abode. And in consequence of this dignity all Princes have become thy vassals.

In the name of Mezdam ! Now, O My Friend ! thou hast come near unto Me, and I have made thee near unto Me. Ask whatever thou listest, that I may answer. In the name of Mezdam ! Thou hast asked, O Mighty Lord ! How didst thou create the world ? Know, O My Friend ! that the essence of the Self-existent is one, and without what or how. Being is like light, and light becometh visible. His greatness belongeth to His perfections ; Intelligence, and Soul, and Body are created. As I have said in the Book of the Great Abad. When the Sphere began to revolve by the light of Mezdam, four elements and three children were produced. And these three children are dependent on the four mothers ; they on the Sphere, it on the Soul, it on Intelligence, and it on Mezdam. Whatever is on earth is the resemblance and shadow of something that is in the Sphere. While that resplendent thing remaineth in good condition, it as well also with its shadow. When that resplendent object removeth far from its shadow, life removeth to a distance. Again, that light is the shadow of something more resplendent than itself. And so on up to Me, who am the Light of Lights. Look (therefore) to Mezdam who causeth the shadow to fall.

In the name of Mezdam ! Now a Wise Man, named Tianur will come from Nurakh in order to

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consult thee concerning the real nature of things. I will tell thee what he asketh ; and do thou answer (his questions) before he putteth them. The friend of acuteness will say unto thee, The Nurakh Sages ask, What use is there for a prophet in this world ? A prophet is necessary on this account, that men are connected with each other in the concerns of life. Therefore, rules and laws are indispensable, that all may act in concert. That there may be no injustice; in giving or taking, or partnership ; but that the order of the world may endure.

And it is necessary that these rules should all proceed from Mezdam, that all men may obey them. For this high task a prophet must be raised up. He will ask thee, How can we know that a prophet is really called to his office ? By his knowing that which others do not know. And by his giving you information regarding your own heart. And by his not being puzzled by any question that is asked. And (by this) that another cannot do what he doeth. And they have discovered that a Mighty King, a searcher of high knowledge, will arise, and will love them exceedingly ; they will ask of thee, Who is he ? That King will be the son of a King of the race of Vishtad, the King of Kings ; When the Hiris shall do evil, and slay their King, Mezdam shall convey him, though a Hiris, to Tupal. And that King shall become a very virtuous, accomplished and wise King ; and shall in the end give his Book to the Hiris. That they may insert it in the Desatir. And when that King cometh to Hiras, he will cause the Book of the Hiris to be translated into the Nurakhi tongue.

Hence the Sect of Internal Illumination will

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arise among the Nurakhis, as well as that of Reason. When the Nurakhi heareth these words from thee whom I have sent, he will enter into thy Faith, and become a worshipper of Mezdām.

In the name of Mezdām! O prophet and friend! Hertush son of Heresfetmad! When Senkerakas arrived, he was turned into the right road by one Fershem of the Navissha and returned back into Azend. Now a Brahman named Biras will come from Azend very wise, insomuch that there are few such persons on earth! He, in his heart, intendeth to ask of thee, first, Why is not Mezdām the immediate maker of all things having being? Say thou unto him: Mezdām is the Maker of all things, and used the medium of no instrument in bestowing existence on the Chief of Angels; but in regard to all other existences he made use of an instrument. And this intervention of being, degree after degree, doth not proceed from any inability in Mezdām to create (directly). The cause of it is that one class of existences hath not the capacity of receiving existence but through a medium. And some classes not without the intervention of media; and other classes not without many media. Again he will inquire, Why is the fire below the firmament, and the air below the fire, and the water below the air, and the earth below the water? Say thou, The heaven ever revolveth, and its revolutions produce heat. Hence the fire is placed below the firmament, because if anything but fire were there it would be consumed by the heat resulting from the revolutions of the firmament. Next cometh air, which is a thin, yielding body; for, were it thick and unyielding, animals could not breathe, nor

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move backward and forward in it. The water he created next and placed it on a level with the earth; since, were the earth full of water, not only below but above, as it is of air, animals would be unable to breathe, and eating and sleeping and sitting could have no existence. He in the last place produced the earth and stablished it, and bestowed a particular constitution on every animal and vegetable, and mineral, and assigned to each an office.

In the name of Mezdām! He will next ask the history of the submission of the Animals to Gilshadeng and of their conversation with men. Then say unto him: Mezdām selected Gilshadeng and made the animals subject unto him. So that that Prince divided them all into seven classes; first, Grazing Animals, and he gave the sovereignty of them to the horse called Ferjeng. Secondly, Ravenous Animals, and the sovereignty over them he bestowed on the lion called the Bold. Thirdly, Birds, and he gave the rule over this class to the Zadrus (Semurgh Pers.) called the Sage. Fourthly, Birds of Prey, and the rule over this class he gave to the Eagle, stiled the Mighty. Fifthly, Water Animals, and the command over them he entrusted to the Crocodile, denominated the Powerful. Sixthly, Crawling Animals, and the chiefship of them he bestowed on the dragon named the Strong. Seventhly, Insects, and the authority over them he conferred on the bee, called the Sweet. From these seven kings who were subject to Gilshadeng, seven Sages having come to the king of kings, solicited redress from the tyranny of Mankind.

First of all, the wise camel said, O prophet of

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Mezdam ! In what consists the superiority of mankind over us to entitle them in this manner to exercise tyranny over us ? Let them speak that we may hear ; and let them hear what we have to say. A sage, Huristeh by name, lifted up his voice : There are many proofs of man's superiority over them ; one of these is Speech, a faculty which they do not possess. The camel answered : As for speech, if the object of speech be to make the hearer understand, animals too possess speech. And an account of the speech of animals is contained in the Book of Gilishnar and Siamer. Inquire, for they too understand it. Huristeh said : The speech of man is plain and intelligible, and what camels speak is hidden. The camel replied : Animals too possess an intelligible tongue ; because thou dost not understand it dost thou imagine that it is unintelligible ? Ignorant that thou art ! Thy deficiency ariseth from that very circumstance which thou deemest thy excellence. Thou sayest that the speech of animals is unintelligible, and that the excellence of man's is that it is intelligible ; whereas the hearer receiveth the same benefit from both, and both possess the same quality. Now if any one speak even much in an unintelligible tongue, he is not understood, while he is comprehended if he speak in an intelligible one. And as there is no necessity for men to speak the language of animals, so there is no necessity for animals to talk the language of men. And seest thou not how the speech of the inhabitant of the West giveth a sound not to be understood by the inhabitants of the East ; and in like manner that of the native of the East to the native of the West ? One who doth not under-

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stand the speech of another is not therefore justified in calling it an unintelligible language. Huristeh said: You have been ordained for our service. The camel answered: And you also have been ordained to bring us water, and grain, and grass. Huristeh said nothing in answer. Then the sage ant came forward and said unto Gilshadeng: O prophet of Mezdam! King of animals and of mankind! I wish to be informed wherein consisteth the surpassing excellence of man above animals. A sage, Shasar by name, hastily answered: One proof of the decided superiority of man over them is the excellence of his shape and his upright deportment. The wise ant replied: The intelligent do not pride themselves on shape, and yet we are all on a level in regard to the combinations of the members of our body. And even you, when you would praise any beautiful Person describe her as being stag-eyed, as having the gait of a partridge, or a peacock's waist, whence it may be understood that the superiority is ours. To this Shasar returned no answer.

Next the knowing Fox, taking up the speech said: What superiority in arts doth man possess? The wise Jewanshir answered: The superiority of man consisteth in the good dress, and agreeable food and drink which they formerly had, and at the present time in their covering their obscene parts. The wise fox said: In former times your clothes were of wool and hair, and skins of animals, and still are so. And your sweetest food is from the vomit of the bee. And animals do not require any covering for their natural parts; for all that requireth to be covered is covered naturally. And if it be not, Mezdam hath not directed

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them. Jewanshir replied : It ill becometh you to join in this controversy ; you who cruelly tear each other to pieces. The fox rejoined : We have learnt this practice from you, for Jilmis slew Tilmis. Moreover, ravenous animals live on flesh ; but why do ye fall out with each other ? And whereas you became evil-doers, the Hirtasp, retiring far from you, dwelt with us in hill and waste. And we are his servants. Jewanshir returned no answer. Next the sagacious spider, coming forward, said : Wherein consisteth the superior excellence of man ? Tell us that we may know it. The sage, Simrash by name, said : Men understand talismans, and charms, and magic arts, and such like, while animals do not. The spider answered : Animals exceed men in these respects ; knowest thou not that crawling things and insects build triangular and square houses, without wood or brick. Behold my work, how, without loom, I weave fine cloth. Simrash replied : Man can write and express his thoughts on paper, which animals cannot. The Spider said : Animals do not transfer the secrets of Mezdam from a living heart to a lifeless body. Simrash hung down his head from shame.

The wise Tortoise next advancing said : What proof is there of the superiority of man ? The sage, named Shalish-herta, said : Kings and ministers, and generals, and physicians, and astronomers afford proofs of man's superiority. The tortoise said : Animals too possess the classes that you have mentioned. Observe the sovereignty of the bee and of the ant in their kind ; and attend to the visiership of the fox. And recollect the generalship of the elephant ; and learn medi-

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cine from the dog, who healeth wounds by licking them with his tongue. And the cock is an astronomer, who knoweth right well the time of the day and night. On hearing these observations, Shalish-herta remained silent.

Next the sage Peacock, sailing in said: What proof is there of man's superior dignity? The wise visier, Vizlur by name, said: Mankind possess the faculty of judgment and discrimination. The sage peacock answered: If during the darkness of a single night, a hundred sheep have young, each knoweth its own lamb, and in like manner each lamb knoweth (its mother). The wise Vizlur said: Men are brave. The sage peacock answered: They are not bolder than the lion. Vizlur had nothing to say. Next the wise Huma advancing, said: Where is the Sage who will afford me a proof of man's superiority? The sage named Mezdam-hertaiendeh answered: One superiority of man consisteth in knowledge, as by means of it he ascendeth from a low to an exalted station. The wise Huma said: If you pride yourselves on this, animals too possess it; since by it they distinguish the flower from the thorn. The sage Mezdam-hertaiendeh replied: Knowledge has a root and branch; you have got the branches, but the root of knowledge consisteth in the sayings of the prophets, which belong to man alone. The wise Huma said: This benefit we too possess, and each tribe hath different customs. And in like manner as among you prophets reveal their prophecies, among us there are counsellors, one of whom is the bee. The sage Mezdam-hertaiendeh said: The heart of man attaineth self-possession, and effecteth an union with the soul, and by

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means of knowledge is elevated to the glorious nature of the angels. The wise Huma answered : We animals likewise become tame. The sage Mezdam-hertaiendeh replied : Yes, It is true. Yet your perfection consisteth in attaining only a single one of the qualities of man ; while man's perfection consisteth in attaining the nature of disembodied spirits. The wise Huma said : True, yet in spite of this, in his putting to death of animals and in similar acts, he resembleth the beasts of prey and not the angels, for they are not guilty of such deeds. The sage Mezdam-hertaiendeh said : It is right to kill ravenous animals, just as it is to open a sick man's veins. The prophet of the world then said : We deem it sinful to kill harmless animals, and no man hath authority to commit this wicked act. Were all ravenous animals to enter into a compact not to kill harmless animals we would abstain from slaying them, and hold them dear as ourselves. Upon this the wolf made a treaty with the ram, and the lion became the friend of the stag ; and no tyranny was left in the world. Till Desh-bireh broke the treaty. In consequence of this his misdeed nobody observed the treaty, except the harmless animals. This is the dialogue that passed concerning the Grand Secret. When you have expounded this matter to him, he will become of the true faith, and be converted to your religion.

In the name of Mezdam ! O Zirtusht ! my prophet ! After thee shall Simkendesh appear, and afterwards the First Sason, the prophet, shall come and make thy Book known by a translation. And no one but he shall know the meaning of my words.

THE BOOK OF THE PROPHET THE GREAT ABAD

LET us take refuge with Mezdām from evil thoughts which mislead and afflict us. In the name of Shemta, the Bountiful, the Beneficent, the Kind, the Just ! In the name of Lareng ! The origin of Mezdām's being none can know : Except Himself, who can comprehend it ? Existence and unity and identity are inseparable properties of His original substance, and are not adventitious to Him. He is without beginning, or end, or associate, or foe, or like unto him, or friend, or father, or mother, or wife, or child, or place, or position, or body, or anything material, or colour or smell. He is Loving, and Wise, and Powerful, and Independent, and Just : and his knowledge extends over all that is heard, or seen or that exists. And (all) existence is visible to his knowledge at once, without time : and from Him nothing is hid. He doth not evil and abideth not with the evil-inclined. Whatever He hath done is good. In the name of Lareng ! The Simple Being, without hope of return, of his own beneficence and love of good, first of all, created a substance free and unconfined, unmixed, immaterial, not subject to time, without body or aught material, or dependence on body, or matter, or quality, named Behnam, whose title is the chief of Angels. He is wholly excellence, and goodness

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altogether. By him (God) created the substance of Amsham; with Manistar, the Governor of Souls, and Tanista the Governor of bodies. And by Amsham (he created) Famsham and Ferarjam and Samazham. In this manner by each Intelligence he created another Intelligence, and a Soul, and a Body, till he completed the system of the Heavens. As for example, Ferensa and Latinsa and Armensa. And Anjumdad and Nejmazad and Shidarad. And Behmenzad and Fershad, and Rizbadwad. And Shadaram and Shadayam and Nishadirsam. And Nirwan and Tirwan and Rizwan. And Irlas and Firlas, and Warlas. And Fernush and Wernush and Ardush, he did create. Of their excellences and number little is said, seeing that the Angels are innumerable. The heavy-moving stars are many, and each has an Intelligence, a Soul and a Body. And in like manner every distinct division of the heavens and planets hath its Intelligence and Souls.

The number of the Intelligence and Souls, and Stars, and Heavens, Mezdam knows.

In the name of Lareng! The whole Spheres are round, and are pure and never die. Neither are they light, or heavy, cold or hot, moist or dry. They have neither growth nor decay, desire nor aversion. They do not possess the susceptibility of assuming or putting off an aspect; of being broken or joined. They are ever revolving in their orbits, and their revolution is self-directed; since they are living and susceptible of knowledge. And in that Mansion there is no death, nor birth, nor assuming, nor putting aside a form. The inferior world He made subject to the superior world. In the name of Lareng!

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Intelligence is not dependent on Body, but the Soul receives its perfection from the Body. Heaven is the abode of Angels, the city of Souls, and the place of Spheres. Whosoever approaches the Angels sees the substance of the Lord of the World. The rapture thence arising no transport of the lower world can equal; the tongue cannot express, nor the ear hear, nor the eye see such ecstasy.

In the Heavens there is pleasure such as none but those who enjoy it can conceive. The lowest degree of (enjoyment in) heaven is such as is felt by the poorest of men when he receives a gift equal to this whole lower world. Moreover, the pleasures that arise in it, from the beauty of wives, and handmaids, and slaves, from eating and drinking, from dress, and fine carpets and commodious seats is such as cannot be comprehended in this lower world. To the Celestials the bounty of the Most High Mezdām hath vouchsafed a body which admitteth not of separation, which doth not wax old, and is susceptible neither of pain nor defilement. In the name of Lareng! Fernush is the repository of the influences of the upper Spheres. Seeing this place is under the Intelligence of the Sphere of the Moon. Varnush is the fashioner of forms. Below the sphere of the Moon was made the place of elements. Over the Fire, the Air, the Water, and the Earth were placed four Angels. Anirab, and Hirab, and Semirab, and Zehirab. Whatever things are compounded of the elements are either impermanent or permanent. The impermanent are fog, and snow, and rain, and thunder, and cloud, and lightning and such like.

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Over each of these is a Guardian Angel. The Guardians of the fog, and snow, and rain, and thunder, and clouds, and lightning, are Milram, Silram, Nilram, Nehtas, Behtam, and Nisham, and so of the others. And of the permanent compounded substances the first is the Mineral. Of it there are many species, as the ruby, and the sapphire, and such like. And these have Guardians, such as Beherzam and Neherzam. The next is the Vegetable, of which too there are many species, as the cypress, and the plane, whose Guardians are Azerwan and Nuzerwan. The next is the Animal, of which too there are many species, as the horse, and man : And of them too each hath its Guardian, as Ferarish and Ferzenram. Each of these three children hath an active and intelligent soul. In the name of Lareng ! Mezdam separated man from the other animals by the distinction of a soul, which is a free and independent substance, without a body or anything material, indivisible and without position, by which he attaineth the glory of the Angels. By His knowledge He united the Soul with the elemental body. If one doth good, and possesseth useful knowledge, and acts aright, and is a Hirtasp, and doth not give pain to harmless animals ; when he putteth off the inferior body I will introduce him into the abode of Angels, that he may see Me with the nearest Angels. And if he be not a Hirtasp, but yet is wise and far removed from evil, still will I elevate him to the rank of Angel. And every one according to his knowledge and his actions, shall assume his place in the rank of Intelligence, or Soul, or Heaven, or Star, and shall spend eternity in that blessed abode. And every one

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who wisheth to return to the lower world, and is a doer of good, shall, according to his knowledge, and conversation, and actions, receive something, either as a King, or Prime Minister, or some high office, or wealth ; until he meeteth with a reward suited to his deeds. Those who, in the season of prosperity, experience pain and grief, suffer them on account of their words or deeds in a former body, for which the Most Just now punisheth them. In the name of Lareng ! Whosoever is an evil-doer, on him He first inflicteth pain, under the human form ; for sickness, the sufferings of children while in their mothers' womb, and after they are out of it, and suicide, and being hurt by ravenous animals, and death, and being subjected to want from birth till death, are all retributions for past actions ; and in like manner as to goodness.

The lion, the tiger, the leopard, the panther, and the wolf, with all ravenous animals, whether birds, or quadrupeds, or creeping things, have once possessed authority ; and every one whom they kill hath been their aider or abettor, who did evil by supporting, or assisting, or by the orders of, that exalted class ; and having given pain to harmless animals, are now punished by their own masters. In fine, these Grandees, being invested with the forms of ravenous beasts, expire of suffering and wounds, according to their misdeeds : and if any guilt remain, they will return, a second time, and suffer punishment along with their accomplices.

In the name of Lareng ! Do not kill harmless animals (*Zindbar*), for the retribution exacted by the Wise on their acts is of another sort ; since the horse submits to be ridden on, and the ox,

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the camel, the mule, and the ass bear burdens. And these in a former life were men who imposed burdens on others unjustly. If any one knowingly and intentionally kill a harmless animal, and do not meet with retribution in the same life either from the Unseen or the earthly ruler, he will find punishment awaiting him at his next coming. The killing of a harmless animal is equal to the killing of an ignorant, harmless man. Know that the killer of a harmless animal is caught in the wrath of Mezdām. Dread the wrath of Dai (God).

In the name of Lareng ! If a ravenous animal kill a harmless animal, it must be regarded as a retaliation on the slain ; since ferocious animals exist for the purpose of inflicting such punishment. The slaying of ravenous animals is laudable, since they, in a former existence, have been shedders of blood, and slew the guiltless. The punisher of such is blest. In the name of Lareng ! Such persons as are foolish and evil-doers, being enclosed in the body of vegetables, meet with the reward of their stupidity and misdeeds. And such as possess illaudable knowledge and do evil, are enclosed in the body of minerals. Until their sins be purified, after which they are delivered from this suffering, and are once more united to a human body ; and according as they act in it they again meet with retribution.

In the name of Lareng ! If a man be possessed of excellent knowledge, yet follow a wicked course of action, when this vile body is dissolved he doth not get another elemental body, nor doth his soul get admittance into the upper abode, but his evil dispositions becoming his tormentors, assume the form of burning fire, of freezing snow, of serpents,

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dragons, and the like, and inflict punishment on him. And far from the happy abode, and from Mezdám, and the angels, and from a material body, he broileth in tormenting flame ; and this is the most horrible stage of Hell. Say thou, May the Lord of Being preserve thee and thy friends from this great torment.

In the name of Lareng ! When hungry and sleepless you fix your heart on the Lord of Being, separating yourself from this elemental body, you see the Heavens, and the stars, and the Angels and God. Again you return to the material body ; and when this lower body is dissolved, you once more re-ascend to that height which you have surveyed, and remain there for ever.

In the name of Lareng ! In prayer, turn to any side ; but it is best to turn to the stars and the light. Choose a wife, and look not on the bed-fellow of another, neither lie with her. Inflict punishment on evil-doers. Break not your bargain, and do not take a false oath. Whatever an offender doth to another do even so unto him. Drink not so much of the sense-destroyer as to become intoxicated. The property of an impotent person deliver to an upright man till he attaineth his reason. The property left by the father and mother divide equally among the sons and daughters, and to the wife give a little. Show kindness to those under you, that you may receive kindness from Mezdám. The Lord of Being created his servant free ; if he doth good he gaineth heaven ; if evil, he becometh an inhabitant of Hell. Evil proceedeth not from the God of Existence, and He loveth not evil.

In the name of Lareng ! The Superior Beings

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and the Inferior Beings are the gift of the Giver ; they cannot be separated from Him ; they have been, are, and shall be. The world, like a radiation, is not and cannot be separated from the sun of the substance of the mighty God. The lower world is subject to the sway of the upper world. In the beginning of its revolution the sovereignty over this lower world is committed to one of the slow-moving stars. Which governeth it alone for the space of a thousand years. And for the other thousands of years each of the heavy-moving stars and swift-moving stars becometh its partner, each for one thousand years. Last of all the moon becometh its associate. After that the first associate will get the sovereignty. The second king goeth through the same round as the first king ; and the others are in like manner his associates. Last of all the first king is for a thousand years the partner of the second king. Then the period of the reign of the second king is also past. And understand that the same is the course as to all the others. When the Moon hath been king, and all have been associates along with it, and its reign too is over, one Grand Period is accomplished. After which the Sovereignty again returneth to the first king, and in this way there is an eternal succession.

And in the beginning of the Grand Period, a new order of things commenceth in the lower world. And, not indeed the very forms and knowledge, and events that hath elapsed, but others precisely similar to them will again be produced. And every Grand Period that cometh resembleth from beginning to end the Grand Period that is past.

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O my chosen Abad ! in the beginning of this Grand Period thou, with thy bedmate, didst survive ; and none other was left : now Mankind proceed from thee.

There is a Band that mingle together seruzram, and niruram, and jirazram. One Band say that except the substance of God there is nothing immaterial. There is another class that say that Mezdam is matter. And some hold that Mezdam is a Temperament. One class deem themselves prophets, in spite of their molesting harmless creatures. Without kindness to harmless animals and self-mortification, none can arrive at the angels. Such abide beneath the sphere of the moon, and by virtue of their little self-mortification, following their own fancies, liken what they see to other things, and thus come to act wrong.

One class observing that men are miserable, confine themselves merely to not killing them. For there is a class that deems the killing of a man praiseworthy.

Some founders of Sects say, My religion shall never be destroyed. And wars will arise among them. There is a class of men that have a little knowledge, but are not doers of good ; and one of such as do some good, but have not much knowledge of good. And there shall be so many Sects and Princes that volumes shall be filled with them.

O Abad ! Thou chosen of Mezdam ! Except the Fersendaj (the Abadian faith) there is no road to find the Self-Existent. By this road every one of the class of Huristars, and Nuristars, and Suristars, and Ruzistars shall gain heaven, and find a station according to his works.

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In the name of Lareng ! Every one who labour-eth in explaining the Fersendaj, shall gain a high place in heaven. Be confidently assured that the Fersendaj is true ! In the name of Lareng ! Stand in dread of guilt, and deem the smallest offence great ; for a slight ailment becometh a dreadful disease. Be not without hope of His mercy. When each of the Sharistars completeth its revolution or entereth its Mansion, celebrate it as a Festival. Regard the Ascetic and the Sage as your friend, and obey their injunctions. At the birth of a child read the Desatir, and give something in the road of Mezdam. A corpse you may place in a vase of aqua-fortis, or consign it to the fire, or to the earth. After any one hath died, read the Desatir, and give something to the worshippers of God, that the soul of the departed may attain beatitude. To Mezdam there is nothing more pleasing than charity. Make atonement for the offence which you may have committed. Do good ; and grant assistance to those of the same faith (hemfersenj). Take from the thief the double of what he has stolen ; and after beating him with a rod, throw him for some time into prison. But if he will not amend, let him be led round the city, and let him be employed in bearing heavy burdens. One guilty of adultery is to be punished by being beaten with rods and led about the city, and if still he be not restrained, make him as an eunuch : a married woman must be imprisoned.

After performing the worship of Mezdam, worship the Planets, and kindle lights unto them. Make figures of all the planets, and deem them proper objects to turn to in worship. One class

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of men here below falsely deem themselves happier than those above. Consort not with such. Earthlings cannot be equal to Celestials. The Soul of man is, however, celestial ; and hence, when by piety and worship, it hath been separated from the inferior body, it may nevertheless become like unto them.

O Abad ! That is the word of Mezdam which an Angel bringeth on thy heart. Or what thou hearest from Mezdam when thou leavest the body (nemidai) along with the Chief of Angels. Thou hast seen me and heard my words ; convey these my words to all my servants below.

After thee Jyafram will revive thy religion, and will be a mighty prophet.

THE INDIVIDUAL JUDGMENT ACCORDING TO THE PARSI-PERSIAN LITERATURE

(EXTRACT)

. . . AND we know that the arrival in Heaven (bahist) shall be through virtuous actions and through them we shall obtain salvation ; and we think of good, speak of good, and do good. . . . As to every duty and good work that comes forward, that fiend whose name is Tardy speaks thus : " Thou wilt live long, and this duty can be done at any time (literally, at all times) " ; and that fiend whose name is By-and-by, says : " Since it can be performed afterwards, abandon it for the present. " . . . Except when thou beggest forgiveness of that person whom thy sin has injured. If not, then they (*i.e.* the Judges) detain the soul at the Chinvat Bridge until its adversary arrives and exacts justice from it ; then it obtains release (*raha-i*). When the soul, on the fourth night, arrives at the head of the Chinvat Bridge the angel Mihr and the angel Rashn make up its account and reckoning. If the good works it has done be scant in measure, they (*i.e.* the Judges) assign to it a like portion out of each duty and good work that the faithful have done in the earth of seven regions, in order that the good works may become more in weight, that the soul may arrive

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in the shining Heaven, the abode of the righteous. . . . If the quantity of sin be such that the sin is even one filament of the hair of the eyelashes more in weight than the good works are, that person arrives in Hell. And if the quantity of good works be more, he arrives in the shining Heaven, the abode of the righteous.

While the priest consecrates the suit of clothes, they (*i.e.* the Judges) make up the account and reckoning for the soul. When the priest recites *frasasti Ahurahe Mazda* and removes the *Frasast* from this side to that side, the soul passes to the Chinvat Bridge. And when it arrives at the Chinvat Bridge from the world, on the fourth night, it goes first to the abode of fire, and then with one step it arrives at the star station, with the second step it arrives at the moon station, with the third step it arrives at the sun station, (and) with the fourth step it arrives at the Garotman. . . . And when he passes away from this world, those souls (*i.e.* the propitiated spirits) come back to greet and gladden him (*i.e.* at the Bridge) ; and they encourage and praise him also in the presence of the creator Ormazd, and speak thus : " The righteous soul did not forget us while he was in the world, and we have been satisfied with him ; now we are unanimous that Thou shouldest provide him with an equal share of those good works of ours, and make his soul attain to the abode of the righteous." They utter these words, and give that soul confidence while they (*i.e.* the Judges) make up his account. Afterwards, with him, they make the passage over the Chinvat Bridge, till he arrives at his own abode, and then they return. For if they return dis-

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satisfied they utter a curse. When the soul departs from this world, they reproach him, and speak thus: "Thou hadst thought that they (*i.e.* the Fravashis) united will release thee there (*i.e.* at the Chinvat Bridge). It is not proper for thee to come into this world (*i.e.* into Heaven). Now, hadst thou performed duty and good works and hadst thou recollected us, we would have come to thy rescue, and would have released thee from this fearful dwelling-place (*i.e.* from Hell)." He experiences much repentance, but obtains no benefit therefrom. . . . When the soul arrives at the head of the Chinvat Bridge, the archangels and the angels flee from the stench of that soul, and are not able to make up its account and reckoning. It remains at the Chinvat Bridge and is not able to pass; it becomes very repentant, but gains no benefit thereby. . . . Because every tear (that) issues (from) the eye goes to that river before the Chinvat Bridge, and then the soul of the deceased remains at that place, and it is difficult for it to make the passage; it is not able to pass over the Chinvat Bridge.

THE INDIVIDUAL JUDGMENT ACCORDING TO THE LATER AVESTA

(EXTRACT)

HOLD feet, hands, mind ready, O ye Worshippers of Mazdah and followers of Zarathushtra, for doing lawful, well-ordered, good deeds ; but hold back from doing unlawful, ill-ordered deeds ; and practise ye in this world the good deeds of husbandry, in order to pay off (daste) with a surplus (anuyamnais) your deficits (uyamna). (Zarathushtra asked Ahura Mazdah) : " O Creator of the material world, Thou Holy One ! Where are the entries recorded, where are the entries compared (with one another), where are the entries brought to completion, where are the entries balanced (which) a man in the material world puts down for (i.e. to the account of) his own soul ? " Then spake Ahura Mazdah : " After a man has passed away, after a man has come to his end, after the wicked evil-minded Demons cut the thread, on the third night, the dawn begins to brighten, the morning light begins to shine forth, Mithra, the well-armed, ascends the mountains that possess felicity through Asha ; the sun is rising. The Demon Vizaresha by name, O Spitama Zarathushtra, leads away in bonds the soul of the wicked, the lost-life of the

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Demon-worshipping men (when) he comes to the Paths made by Zrvan, that for the wicked and that for the righteous—to the Chinvat Bridge created by Mazdah (and) they (*i.e.* the Judges) demand of the consciousness and soul that share of worldly goods given in the material world. She (namely, the Maiden), beautifully formed, strong, fair-faced, comes (to the Chinvat Bridge), with the dogs at her side, wearing a bodice and a crown, dextrous and skilful. He (namely Viza-resha) drags down (*nizarsaite*) the sinful souls of the wicked to Darkness. She (namely the Maiden) leads (*asnaoiti*) the souls of the Righteous across the lofty Hara, she supports them across the Chinvat Bridge on that span to the spiritual Yazatas (angels).

THE INDIVIDUAL JUDGMENT ACCORDING TO THE GATHAS

(EXTRACT)

As he (*i.e.* Zarathushtra) shall act in accordance with those things which are the laws of the first life (*i.e.* the present life), so shall he as Judge act with the most just deed concerning the wicked, and the righteous, and the one whose wrong and whose right deeds balance. Or again: (The wicked) who with evil intent increase wrath and cruelty by their tongues—not being cattle-raisers among those that raise cattle—whose good deeds do not surpass (*i.e.* outweigh) their evil deeds, all these (will be) in the House of the Dævas (demons) through the religion of the Wicked One.

And I will entrust, O Mazdah, for keeping in Thy House, this (namely) the Good Thought and the souls of the Righteous, their homage and zeal, which is Devotion, that Thou mayest guard them, O Mighty Ruler, with enduring vigilance. Him (*i.e.* Ahura Mazdah) shalt thou seek to win for us by hymns of homage, for now have I beheld with mine eye this (Kingdom) of Good Thought, Deed and Word, after having known Ahura Mazdah through Asha (Righteousness); therefore let us lay down our prayers before Him in the House of

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Song. Or again: All the works of the Good Spirit with thought of Thee the works of the Holy man whose soul is in accord with Right, together with the hymns of praise in prayer to You, O Mazdah, do Ye deposit in the heavenly precinct.

THE MANIFESTATION OF THE DAENA

At the end of the third night, when the dawn appears, the soul of the righteous man seems to be among plants, and to be inhaling fragrant odours. There seems to blow towards him, from the regions of the south, a wind fragrant, more fragrant than all others. And the soul of this righteous man seems to inhale this wind with the nose (and reflects): "Whence blows the wind, which is the most fragrant wind I ever inhaled with my nostrils?" At the approach of this wind there appears to him his own Conscience in the form of a Maiden, beautiful, radiant, white-armed, robust, fair-faced, erect, high-breasted, of stately form, noble-born, of glorious lineage, fifteen years old in appearance (*pancadasya raodaesva*), as beautiful in form as the most beautiful of creatures. And the soul of the righteous man addressed her, asking: "What damsel art thou, the most beautiful of damsels in form whom I have ever seen?" Then to him his own Conscience gave answer: "O thou youth of Good Thought, Good Word, Good Deed, of Good Conscience, I am the Conscience of thine own self." (The youth speaks): "And what is it that hath loved thee for that majesty, goodness, beauty, fragrance, victorious might, and power to overcome the foe as thou appearest unto me?" (The maiden answers):

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" O youth of good thought, good word, good deed, of good conscience, it is thou that hast loved me for such majesty, goodness, beauty, fragrance, victorious might, and power to overcome the foe as I appear unto thee. When thou sawest another performing burning (*i.e.* of the dead) and idol-worship, and causing oppression, and cutting down trees, then thou wouldst sit down, chanting the Gathas, and sacrificing to the good waters and the fire of Ahura Mazda, and befriending the pious man coming from near and from afar. So me, being lovable (thou madest) still more lovable ; me, being beautiful (thou madest) still more beautiful ; me, being desirable (thou madest) still more desirable ; me, sitting in a high place (thou madest) sitting in a still higher place."

THE SOUL OF THE WICKED DURING
THE FIRST THREE NIGHTS AFTER
DEATH

(EXTRACT)

ON the first night the soul becomes restless on account of its own evil thoughts, on the second night on account of its own evil words, and on the third night on account of its own evil deeds ; but owing to the good works which it has done in the world, the Spirit of (its) Good Thoughts (*menuk i hemenishih*) comes to the soul on the first night, the Spirit of Good Words (*menuk i hugovisnih*) on the second night, and the Spirit of Good Deeds (*menuk i hukunisnih*) on the third night, and the soul becomes happy and courageous.

During my bodily existence and worldly progress why did I not atone for my sins ? Why did I not accumulate merits ? . . . With this body it would have been possible for me to atone for sin (and thus) to release (*boxtan*) the soul, but now I am separated from everything—the joy of the material world and the great hope of the spiritual world ; and I have attained to (*i.e.* I am subjected to) the severe accounting and to greater danger.

THE SOUL OF THE RIGHTEOUS
DURING THE FIRST THREE NIGHTS
AFTER DEATH

(EXTRACT)

ZARATHUSHTRA asked Ahura Mazda: "O Ahura Mazda, most holy spirit, Creator of the material world, Thou Holy One! When a righteous one dies, where does his soul abide that night?" Ahura Mazda answered: "It takes its seat near the head, chanting the Ushtavaiti Gatha, proclaiming happiness: 'Salvation is his to whomsoever Ahura Mazda, ruling at will, shall give salvation!' On that night his soul experiences as much joy as all that which (he experienced as) a living being." "Where does his soul abide on the second night?" Ahura Mazda answered: "It takes its seat near the head, chanting the Ushtavaiti Gatha, proclaiming happiness: 'Salvation is his to whomsoever Ahura Mazda, ruling at will, shall give salvation!' On that night his soul experiences as much joy as all that which (he experienced as) a living being!" "Where does his soul abide on the third night?" Ahura Mazda answered: "It takes its seat near the head, chanting the Ushtavaiti Gatha, proclaiming happiness: 'Salvation is his to whomsoever Ahura Mazda, ruling at will, shall give salvation!' And that night his soul experiences as much joy as all that which (he experienced as) a living being!"

THE SOUL OF THE RIGHTEOUS
DURING THE FIRST THREE NIGHTS
AFTER DEATH

(EXTRACT)

WHEN men die, the soul sits for three nights near the place where his head was ; and on those nights (he) who (is) the demon Vizarsh, with (his) associates (hamkaran), looks at them (*i.e.* the souls) with great intent (*vas handac*) and always turning his back to the fire which is kindled there. Therefore fire is kept burning during those three nights till day, at the place where his head was. When the fire is not (kindled there), he (*i.e.* Vizarsh) keeps his back turned to the Atash-varahram (fire) or (*adav*) to the Fires which are of like grandeur (*hamawrank*).

During the three nights, when cutting (*karinisin*) and dissolution (*visopisin*) come upon the body, then there seems to him to be as much distress as there does to a man when his house is destroyed. During those three days the soul sits near the head (literally the top part of the body) with the hope that " it may so happen that the blood may be warmed up (*xon tapet*), and the breath may enter the body (*vat o tan ravet*), so that I may be able to go once more (into the body)."

And it is said in the Revelation thus : " When

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life is separated from the body, the wicked Ahriman, together with all the demons, tries to capture the soul in order that they may drag it to Hell.

The soul is frightened by Ahriman and his demonic host, just as a sheep is frightened by a wolf. It is pursued by demons, as one chased by a powerful enemy. The soul is harassed and perplexed in the same manner as a traveller who has lost his way.

During those three days when the soul remains on earth it suffers greater distress and misery than is experienced by the wicked in Hell for a period of nine thousand years."

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